

THE QUESTION BOX JANUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Where are trains blacked out at night?
2. Who is Benjamin H. Ward?
3. The challenge of what field is without parallel?
4. Who had to use a stew pan for a bath tub?
5. What words are deeply meaningful in these days?
6. Where is the Shrine of the Iberian Virgin?
7. Who was covered from head to foot with flea bites?
8. What begins its 34th year this month?
9. Who was killed by a Japanese bomb?

Be sure to read the new rules at the bottom of this column

10. Who is Rose Liu?
11. In what country is average life expectancy 35 years?
12. Whose house is an old ramshackle affair?
13. For whom has the 40-hour week no charm?
14. Who should share in planning for the post-war world?
15. Where have Irish Baptists a small mission?
16. What is read more widely than in any other war?
17. What is scheduled for Sunday, January 31st?
18. Who is a U. S. Army staff sergeant?

Rules for 1943

FOR correct answers to every question (180 questions) in all issues September to June inclusive, a prize of a worthwhile missionary book and a year's subscription to *Missions* will be awarded. Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than July 31, 1943, to receive credit.

New Question Box Rules

Note and Observe Carefully

The prompt checking of Question Box Answers during the busy December-January subscription season has always been an almost impossible task. Accordingly, to avoid a repetition next December, it has been decided hereafter to have the Question Box Contest end in June instead of in December. The new contest for 1943 will thus be only

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, *Editor*

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JANUARY, 1943

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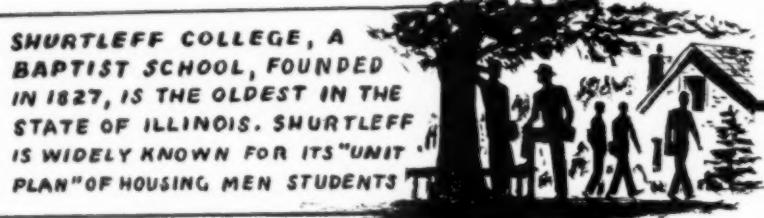
of six months' duration. All answers must be mailed not later than July 31, 1943, to be considered. Thereafter the Question Box period will extend from September through June instead of coinciding with the calendar year.

SOUTHERN BAPTIST
THEOLOGICAL SEMINARY LIBRARY

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DO YOU KNOW THAT-



ANDOVER-NEWTON THEOLOGICAL SEMINARY HAS TWO BOARDS OF TRUSTEES. AT THE AFFILIATION IN 1931 OF ANDOVER, A CONGREGATIONALIST SCHOOL, AND NEWTON, A BAPTIST SCHOOL, EACH RETAINED ITS OWN TRUSTEES. DR. E. C. HERRICK, PROMINENT BAPTIST, IS PRESIDENT OF THE INSTITUTION.

A Grand and Glorious Thanksgiving Day

There was cause for thanksgiving in MISSIONS' office late in November when it became apparent that the month would maintain the upward subscription trend. In 1941 November produced 3,031 subscriptions and November in 1942 (the year just closed) produced 3,304 subscriptions, a net gain of 273 for the month. That lifts the score to 109 months of gain and 6 months of loss since the uptrend started in May, 1933. Thanksgiving Day is gone but it is not too

late to express thanks to pastors, club managers, and all friends of the magazine who cooperated in making this gratifying record possible.

However, it is too late to send MISSIONS as a Christmas gift subscription, unless you do not object to having an announcement reach the gift recipient two weeks or more after Christmas. But it is still in order to send MISSIONS as a New Year Greeting. Fill out the coupon on page 62, send in with your remittance of \$1.00 (Club Rate), and MISSIONS will do the rest.



What Chaplains write . . .

★ "On behalf of many men of the Seventh Armored Division, I express our gratitude for sending us 500 copies of *The Secret Place*." — LOUISIANA

★ "*The Secret Place* is one of the most helpful pieces of literature placed in the hands of service men. I can use about 2500 copies each quarter." — CALIFORNIA

★ "I am writing to request 300 copies of *The Secret Place*. I have found this booklet particularly useful in my work here." — NEW YORK

★ "I should like to put in an order for 500 copies of *The Secret Place*. We feel you are rendering a very fine service to the men." — ARIZONA

★ "I hope it will be possible for you to send this hospital at least 1000 of these booklets." — CALIFORNIA

★ "We can use 300 copies of *The Secret Place* to the glory of our Christ." — SOUTH DAKOTA

Excerpts like these, taken from letters of chaplains in camps who come in daily contact with the men in our armed forces, will help you to picture the widespread influence of and need for *The Secret Place*. The requests now total thousands, but no soul-weary boy will be turned down. You can help by giving regularly to The Secret Place Service Men's Fund.



Send to
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A MINISTRY YOU CAN SHARE

LETTERS

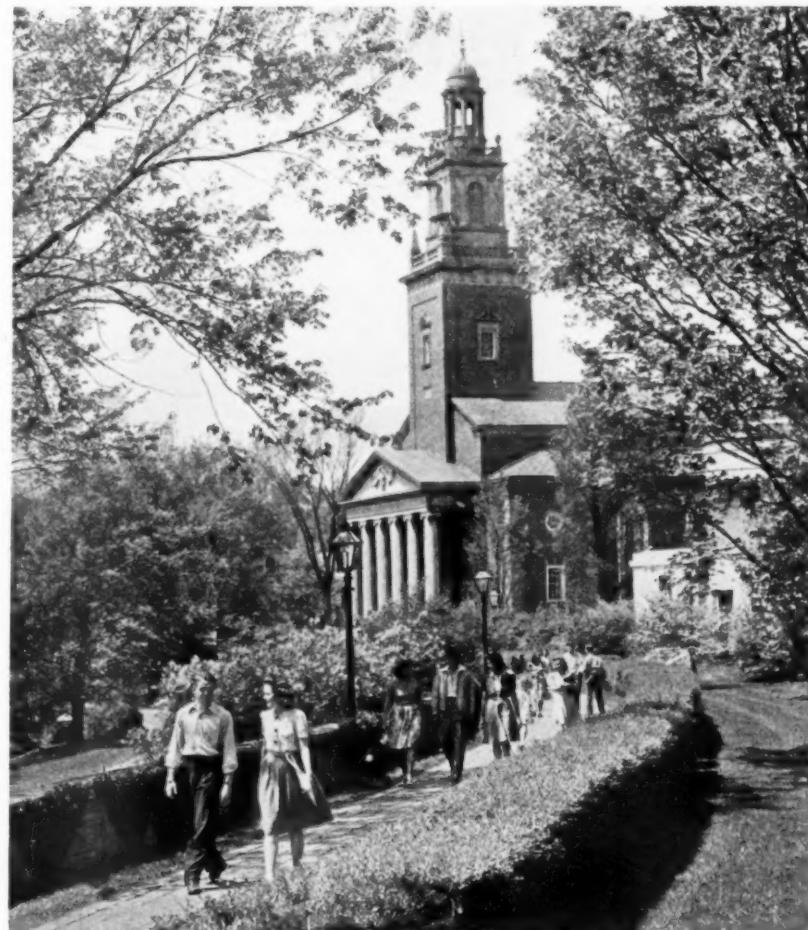
From the Editor's Mail Bag

I have read and re-read your article on the Japanese evacuation, in the November issue of *Missions*. To say that I was disappointed is putting it mildly. I was and am simply sick. Do you know a single Japanese personally, either first or second generation, well enough to know that they are a stoical people, that they have respect for authority, are naturally cooperative, and can smile and be polite when their hearts are breaking and their hope is gone? If a "magnificent job" was done, it was not entirely because of the authorities. You are definitely kowtowing to the government, but a wrong well done does not make a right. In your busy round of seeing the inside of refrigerators, did you not encounter any armed guards in 30-foot towers, or any barbed-wire fences and other forms of enforced concentration? Did you take any Japanese aside for a quiet heart-to-heart talk and did they paint the rosy picture which you have portrayed? None have that I have talked to. You give a mouth-watering account of the food and the menus, but does it ever occur to any American outside the camps that even a Japanese might want to eat just what he wants rather than what is shoved out to him? And while inspecting that lusty, healthy specimen of Japanese babyhood, did it occur to you that his mother's heart might be breaking at the thought of her child being born in a concentration camp? And did the camp managers point out to you that the psychopathic wards are filling up at an alarming rate?

I am glad you admitted that you could not draw a brighter picture of Japanese morale. You never will. It will get darker and darker in spite of the remunerative, wholesome, back-breaking work of making a desert bloom. Exactly what do you mean by remuneration? Who can call \$12 to \$19 per month remuneration? Many of these camps are placed in desert places where the heat, cold and dust create almost impossible living conditions.

Your attempt to shield the government in its racial discrimination is obvious when you state that the reason Germans and Italians have not been so

Have you considered DENISON?



From Swasey Chapel, the gift of Ambrose Swasey, the college chimes ring out each day

FOR CATALOGUE, VIEWBOOK, OR INFORMATION ADDRESS:

KENNETH I. BROWN, President

Denison University, Granville, Ohio

dealt with is because these other aliens can be more easily kept under observation. There is no one who can mix with other Americans and remain undetected as well as a German, and next to him an Italian. Further, if he really wants to engage in subversive activity, all he has to do is become naturalized and go to work. Whereas every Japanese is the victim of his physical characteristics, and we have been quick to take advantage of this. And why should not something be done to cancel the government's establishment program?

Something was done to change the government's mind about the status of Italian aliens. Why should 71,000 American citizens have to submit?

Your challenge to the church is decidedly weak. What church member is going to turn a hand merely that the Japanese shall not become as the Indians? Much too long we have closed our eyes and have forgotten most of the injustices done our minority groups. But they do not forget and if we don't do something about it, they will.—Goldie Nicholson, Sacramento, Cal.

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THE MAN EVERYBODY KNOWS

Since July 1, 1909, William A. Burton has sat at "The Receipt of Customs" at Franklin College. He can take it away from you and make you like it!



William A. Burton, Bursar of Franklin College

In addition to his college responsibilities, he has served as Superintendent of the Sunday School, member of the Church Council, and Deacon of the First Baptist Church in Franklin, Ind. He has also been President of the Rotary Club and Secretary of the College Board of Directors.

Everybody loves him and all have found him worthy. Such men give Franklin College character. After 34 years of continuous service he is still young and going strong.

FOR CATALOGUE, BULLETIN AND OTHER INFORMATION
WRITE TO President William Gear Spencer, LL.D.

FRANKLIN COLLEGE
FRANKLIN, INDIANA

They Really Hear Something Appropriate!

FROM THE LEADING EDITORIAL in the Grand Island, Nebraska, *Daily Independent*, after a city-wide interdenominational program: "Wells doesn't soothe his audience . . . but his outlook on life and events, his ability to present that outlook in words and pictures . . . makes his program one that simply packs them in. As a journalist, he is a fine craftsman; as a speaker, his audiences leave with a definite notion they've really heard something appropriate to our present need."



He draws as he speaks
The Charles A. Wells Conferences on

CHRIST AND WORLD NEED

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Everyone will appreciate that your visit to the Japanese evacuation camps was through the issuance of a government pass, and that anything you wrote about your visit necessarily had to be scrutinized. You could write only what the government approved. Had you been free to write as you chose, some phases of your article might have been less guarded in expression.—Rev. P. C. Wright, Hollis, N. Y.

MISSIONS' article on the Japanese in America seems to me to be fair and loyal and showing a deep insight into this situation, much deeper than in articles that have appeared in the magazine heretofore.—Ruby Weyburn (Mrs. L. C.) Tobias, Seattle, Wash.

Please accept hearty congratulations for the article on what is happening to American Japanese. It is the best of many surveys and articles that I have read concerning this subject which is difficult for many citizens of the United States to understand. The questions raised should satisfy many Christians, and should give us confidence in the ability of our government, to keep removed any spirit of hatred.—Rev. C. E. Goodall, Newark, N. J.

I read November MISSIONS with very great interest and appreciation. The article on the Japanese evacuation is a superb piece of reporting and done so objectively and with such evident

MISSIONS •

understanding of the difficulties inherent in the situation that it ought to bring comfort and assurance to many who have been disturbed by the criticism of the government's policy written with little sympathy.—Rev. John M. Moore, Winter Park, Fla.

The fine article, "What Has Happened to America's Japanese?" is well written and very instructive. It is a trial for all of these folk, but after talking with a United States Army Captain, who is a Baptist and a deeply spiritual man, I can understand why our government had to take the action which it did. I could have wished, however, that you had stressed the urgency of winning these Japanese to Christ rather than stressing the social aspect of the problem. That can be left to the nation. The great responsibility of the church is to get these folk into a saving relationship to God through Christ. If we fail here, the rest of what is done for them amounts to but very little.—Rev. R. S. Beal, Tucson, Ariz.

I still think MISSIONS is a top-notcher in religious publications. The Northern Baptist Convention has been highly favored in having you as editor. I hope you will be like Moses who, at 120 years, showed no abatement in physical strength and mental vigor.—Rev. Elbert E. Gates, Clearwater, Fla.

NOTE.—The first 100 years are usually the hardest!—ED.

THE DENVER CONVENTION IS CANCELLED

OWING to congested and restricted railroad travel, tire shortage and gasoline rationing, and other conditions occasioned by the war, the General Council at its meeting in Chicago, December 16th, voted to cancel the Northern Baptist Convention that had been scheduled to meet in Denver, Colorado, next June. What this means for the organized life of the denomination, its unified budget, and other phases of its program and service, will be discussed in the next issue.

Not Alone Into the Unknown

CARTOON NUMBER 95 BY CHARLES A. WELLS



THE future is always unpredictable and to cross the threshold of a new year is assuredly a journey into the unknown. Neither rich nor poor, strong nor weak, can face 1943 with any sense of certainty or security.

In all probability the next twelve months are going to be the whirlwind months of the war. No man, whatever his rank or station in life, wherever his residence on earth, can assume that he will be able to control his own plans or determine his destiny.

Supremely relevant are the words of Bishop Herbert Welch. "In a day like this," said he, "there are but two things to do—read history and remember God."

So the wise man moves forward into the new year humbly. He reaches for the Hand of God. He knows that he need not journey alone into the unknown. In a divine companionship he can feel some assurance concerning the future when he realizes that he is conforming to God's way and purpose. In such a simple faith lies an immense reserve of confidence, hope, and power.

It is the most uncertain of all years in our generation. Yet the Christian knows that he does not have to face it alone. Before him the unknown, but within his grasp the Omnipotent.

—CHARLES A. WELLS.



WHY HELP CHINA?

There are three reasons: {1} Christian sympathy as exemplified by the Good Samaritan. {2} Political realism in a global war. {3} International idealism in the interests of world peace.

Are we helping China only because Japan is a menace to both China and the United States? When Japan's aggression has been crushed, shall we then acquiesce in restoring portions of China to European empires and foreign control? Or shall China after the war become totally free to develop on a basis of sovereign equality with all other nations?

LEFT: Reproduction of poster issued by United China Relief.
BELLOW: What was left of the city of Amoy after a devastating air raid by a squadron of Japanese bombing planes

Hamilton photo from Three Lions



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VOL. 34. NO. 1

JANUARY, 1943

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New Year Freedom or Old Year Bondage?

THE new year brings an urgent demand for clarifying the real aims of the war. We know what we are fighting against—Japanese conquest, nazi tyranny, fascist ideology, ruthless totalitarianism. But what are we fighting for? Is this the answer in Prime Minister Churchill's November speech?

We wish to see France free and strong with the French Empire gathered about her. But let me, however, make this clear. We mean to hold our own. I have not become the King's First Minister in order to preside over the liquidation of the British Empire.

One month earlier Mr. Wendell L. Willkie's extraordinary cablegram from Chungking must have thrilled all Asia.

The people of Asia and Africa doubt the readiness of the world's democracies to be counted upon for the freedom of others after the war is over. This war must mean an end to the empire of nations over other nations. From now on no foot of Chinese soil, for example, should or can be ruled except by the people who live on it.

Does the first flush of victory in the African desert now throw the Atlantic Charter and liberty for India out of the window? Do the "Four Freedoms" of President Roosevelt thus join the forgotten "Fourteen Points" of President Wilson? "*We mean to hold our own!*" Is this after all an imperialist war, as was alleged in October, 1939, a global fight between empires that are and empires that aim to be?

Appalling must now be Asia's disillusionment for there is an irreconcilable difference here as sharp as the contrast between day and night. In 40 foreign lands thousands of America's finest

young men are now dying in order to rid the world of Japanese aggression and nazi tyranny. Are they giving their lives also to restore the French Empire in China and the Dutch Empire in the East Indies, to postpone liberty for India, to reestablish Shanghai's foreign control, and to raise the British flag again over Hongkong, Singapore, and Rangoon? Or is world freedom really the basic issue in this titanic conflict? "If we do not mean what Mr. Roosevelt and Mr. Churchill set forth in the Atlantic Charter," declared New Zealand's Minister to the United States in an October speech in New York, "*then we will have humbugged 70% of the people of the earth!*"

It is an hour of solemn warning to the Christian church in its position on the war. It dare not become a party to "*humbugging 70% of the people of the earth!*" For an idea has been let loose in the world. "There is nothing so powerful" wrote Victor Hugo, "as an idea when its hour has come." It is the idea of human freedom, of release from imperial bondage, of the liberation of every race and people from foreign control. "We seek an international order in which the spirit of Christ shall rule the hearts of men and of nations," said Under Secretary of State Sumner Welles in New York. "And, ladies and gentlemen," he concluded, "we won't get a free world in any other way."

A war cursed, shattered, disintegrated world, torn asunder by hate and ravaged by hunger, misery, and death, looks wistfully and hopefully toward 1943. Will it be a new year of freedom or only another old year of bondage? In the determination of that issue the Christian church cannot shirk its own measure of responsibility.



The World Today



Current Events of Missionary Interest



Russia still worships Lenin and now more than ever glorifies Stalin, as evidenced by this picture of a sports parade in Moscow just before the war. Will the people return to religion?

Is There a Return to Religion in Soviet Russia?

ONE of the outstanding issues regarding Russia, in which the entire Christian world is gravely concerned, is the government's attitude and policy on religion. Although communist philosophy and Christian faith are totally and forever irreconcilable, and although there has been no indication from Russia of a modification of the constitution which permits freedom of religious worship but still forbids all religious propaganda, certain facts are becoming known that seem to imply a change of attitude.

According to *The International Christian Press and Information Service*, the following concessions to religion have been noted in Russia in recent months.

1. Restoration of civil rights to priests.
2. Suppression of blasphemous plays and films.
3. Abolition of army and civil service test which penalized members of churches.

4. Revision of school text-books by deletion of offensive and scurrilous attacks on religion.

5. Published references to the contribution of Christianity to Russian civilization.

6. Legalization of manufacture and sale of ikons and other religious objects.

7. Relaxation of labor laws to permit participation in and attendance at religious festivals.

8. Restoration of the seven-day week with Sunday as the day of rest.

9. Reopening of the Shrine of the Iberian Virgin in Moscow. (In 1930 the Editor of MISSIONS visited this just before it was closed by the government.)

10. Removal of a notorious atheist from the staff of the Russian broadcasting department.

11. Permission to Polish regiments in the Russian army to have chaplains.

12. References to "the role of religion" now appearing in Russian newspapers.

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13. Suspension of publication by the Godless Union of all books and magazines, *allegedly because of paper shortage*. The reason may have been otherwise.

Only the future will reveal whether these facts signify a genuine change or are temporary measures instituted to assuage the anti-Russian sentiment among Christian people. Perhaps Russia is sincere in desiring to give support to President Roosevelt's "freedom of religion." That must be proved by a radical change in the Russian constitution.

Whatever conclusions may be drawn from these facts, any return to religion in Russia will not be easy after 25 years of anti-religious crusade. According to Dr. J. H. Oldham in *The Christian News Letter*, the church in Russia during the past quarter century "lost one-third of its members, three-fourths of its bishops, 90 per cent of its priests, 90 per cent of its church edifices, and 97 per cent of its monasteries."

To train new priests and to interpret the Christian gospel to a new generation that has been educated in communist ideology presents one of the greatest missionary tasks ever faced by Christianity.

American Soldiers and Machine Guns Arrive in the Belgian Congo Mission

WITHIN the memory of most readers of MISSIONS there was a time not so long ago when the Baptist mission in Belgian Congo was so remote as to require nearly two months for a missionary to travel from New York to Leopoldville, the capital of the colony. How times have changed! Now it is possible to leave New York by airplane via South America and five days later arrive at the Leopoldville airport. Last month the first newspaper picture was transmitted by radio from Leopoldville to New York. To an older generation of missionaries like Thomas

Moody who first went to Congo in 1890, more than 50 years ago, such changes must seem almost like miracles. And the war is producing other changes. Last month the first contingent of American soldiers, accompanied by tanks and machine guns landed in Belgian Congo. It must seem strange to natives, having seen American young men come to them for the past 50 years as missionaries of the Prince of Peace, now to see American young men arrive as emissaries of the god of war. "The troops were warmly welcomed by the population of Leopoldville," said the report in *The New York Times*. Baptist work in Leopoldville includes two churches, six missionaries, five Congo pastors, 332 church members, five schools with 337 pupils, and last year 65 baptisms.

America Becomes a Haven of Refuge For 5,000 Jewish Children from France

THE State Department at Washington recently approved the evacuation of 5,000 Jewish refugee children from unoccupied France to the United States for the duration of the war. All are under 18 years of age. Most of them are orphans or children of inmates of concentration camps. Identification papers in many cases have been lost and emergency visas will be necessary. Unknown is the fate of the parents who were deported to Germany, Poland, and Eastern Europe following a recent round-up of Jews by the French police. *The children were left behind!* After the war and upon discovery and identification of any of their parents still alive, the children will be returned to Europe. These 5,000 children are part of the estimated 50,000 destitute Jewish children isolated throughout Europe. Whether Germany's recent occupation of all France will cancel the entire scheme is not yet determined.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to the New Year)

"NO ONE IN THE WORLD TODAY looks at life as he looked at it three years ago. The face of the future has become the face of a stranger to every man alive.—*Anne O'Hare McCormick*, in *The New York Times*.

THE STRUGGLE is for dominance between those who want to restore a vanished past and those who want to create a better future.—*H. E. Luccock*.

THE FUTURE IS ALWAYS THE DREAM OF YOUTH, but this war may leave all the world without youth. A

generation may be lost to every nation and the world will fall into the hands of weary old men who know only the past.—*G. E. Sokolsky*, in *The New York Sun*.

TO BE 80 YEARS YOUNG is sometimes more cheerful and hopeful than to be 40 years old.—*Oliver Wendell Holmes*, quoted by Rev. Harry Emerson Fosdick.

A 40-HOUR WEEK has no charm for me because my work is not finished. I am looking for a 40-hour day.—*Nicholas Murray Butler*, on his 80th birthday.

A People in Need of Spiritual Anchorage

The justification of evangelical missions in Latin America, and an analysis of the claim that the Roman Catholic Church is adequate for the needs of masses of people who today are adrift without any church or spiritual anchorage of any kind

By GEORGE P. HOWARD

NOTE.—The author of this article is perhaps the best known preacher in the Spanish tongue in South America. Born of Methodist missionary parents in Argentina he has himself served as a missionary in Uruguay and Argentina. No man is better able to interpret Christianity to the Latin mind and to interpret Latin America to the American mind. His lectures on Christianity have drawn thousands of political leaders, the educated classes, and college students wherever he has spoken in the great centers of every country in South America.—ED.

THE question is frequently asked: Is Latin America entirely Roman Catholic? It is important to know what the questioner means by "entirely Roman Catholic." Is the United States entirely Christian? Of course not; there are too many people who have not yet come under the influence of Christianity. Is every South American a member of the Roman Catholic Church? Of course not. There are not enough churches of that faith to accommodate all the population of that continent. Comparing two cities of about the same size we shall be surprised to learn that *there are more Roman Catholic churches in Protestant Philadelphia than*



Courtesy of Survey Graphic and the Women's Missionary Magazine

in the supposedly Roman Catholic city of Buenos Aires. The new industrial masses in Argentina, Chile and Uruguay have swung completely away from a church which they have found arrayed on the side of privilege. Only a church democratically organized will be able to win these working classes back to Christianity. Dr. Hubert Herring in his book, *South American Neighbors*, says: "The intelligent Argentine . . . expects the women and children to go to Mass. . . . But the leaders in the business and professional and intellectual life of Argentina no longer accept the claims of the church with any seriousness." French Positivism long ago

made it fashionable for the educated man to be indifferent to the claims of religion. It was not considered intellectually respectable to be religious. With its own uneducated priesthood the church was unable to stem this revolt of the educated classes.

There is no necessity whatever of proselytizing on the part of the Protestant churches. Huge masses of the population of South America are adrift, without church or spiritual anchorage.

Church and state are separated in Brazil, Uruguay, Mexico,

The towering statue of "The Christ of the Andes," which Chile and Argentina erected high in the Andes Mountains on their border line

Chile, Honduras, El Salvador, Nicaragua, Cuba, Panama, Ecuador and Colombia. In 1884 and 1894 laws were passed in Costa Rica prohibiting monastic orders and religious communities. Protestants, because they believe in the "open door" not only for themselves but also for Roman Catholics, rejoice that recently those laws have been repealed. But, we ask, just how solidly Catholic can a country be which has expelled the religious orders?

Every South American country today is trying to build up a public school system patterned

What the people of South America need more than statues is an evangelical faith in Christ to give them spiritual anchorage



*Reproduced
by courtesy
of the Wom-
en's Mission-
ary Magazine*

after the American system. In order to prevent priestly meddling with the schools, they are placed under federal control. Each country has a Minister of Education who forms part of the President's cabinet. So watchful are these officials of influences which might undermine their free school system that no school principal may invite outside speakers to address his pupils, even on character building topics or subjects of general cultural value, without express authorization from the Ministry of Education.

Just how solidly Catholic can countries be which have taken marriage out of the control of the church and have declared it to be primarily a civil contract? In the majority of Latin American countries no marriage is legal unless it is performed by a Justice of the Peace. After this the contracting parties may arrange for a religious ceremony at any church they wish. Priests or clergymen who perform a religious ceremony before the civil rite are fined.

There is a traditional indifference to religion among the masses and sometimes a marked hostility on the part of the new middle class which is emerging. The Roman Catholic Church would like to account for these unhappy facts by blaming it on Protestant missionaries who are supposed to have sown doubts in the hearts of the otherwise faithful. We are at present fighting for a world one of whose freedoms would be that of religious belief and practice. In such a world, how could we accept the idea that religion in certain areas is to be the monopoly of one church? The Roman Catholic Church itself does not accept that as a policy to be applied in this country where she is in a minority. Why advocate it for countries where she has gained dominance, not so much religiously, as socially and politically?

Just how Catholic is South America? The average life expectancy in the United States is 62 years and 5 months. In Chile it is 35 years, in Peru 32 years, and in Mexico and Uruguay it is well under 40. Infant mortality in Chile is higher than in any other country of the world, except China. Dr. Charles Morrow Wilson in a recent article in *Harper's Magazine* calls attention to the serious health menace which comes from South America. Germs, he points out, do not recognize national boundary lines. He pro-

poses that the United States Government engage in a bit of "missionary" work by spending \$350,000,000 to help South America conquer its health problems. This does not sound like a continent that has been neatly and satisfactorily evangelized! And evidently the Roman Catholics in the United States feel that something must be done about it for *they are now sending American Catholic missionaries and nuns to that continent*. Five recently went to Bolivia from their Maryknoll training school in May of this year and 15 others are to follow. I am glad that American Protestantism is privileged to cooperate in this good neighbor policy by sending doctors and nurses, and by establishing hospitals, dispensaries and clinics in South America.

Illiteracy in South America ranges from 80% in the northern republics to 40% in the southern countries. It is difficult for democracy to succeed in countries where masses of the population are submerged in ignorance. Protestantism is religion with a book. Wherever it goes it takes the Bible. It is a faith that cannot be professed by illiterates, as the great Argentine president, Sarmiento, once pointed out. Consequently Protestantism generates schools and colleges. Her schools cover the southern continent and today, as during the past 75 years, they are turning out thousands of well-trained young men and women before whom Christ has been lifted up, not only through Bible study but also in the life of their consecrated teachers.

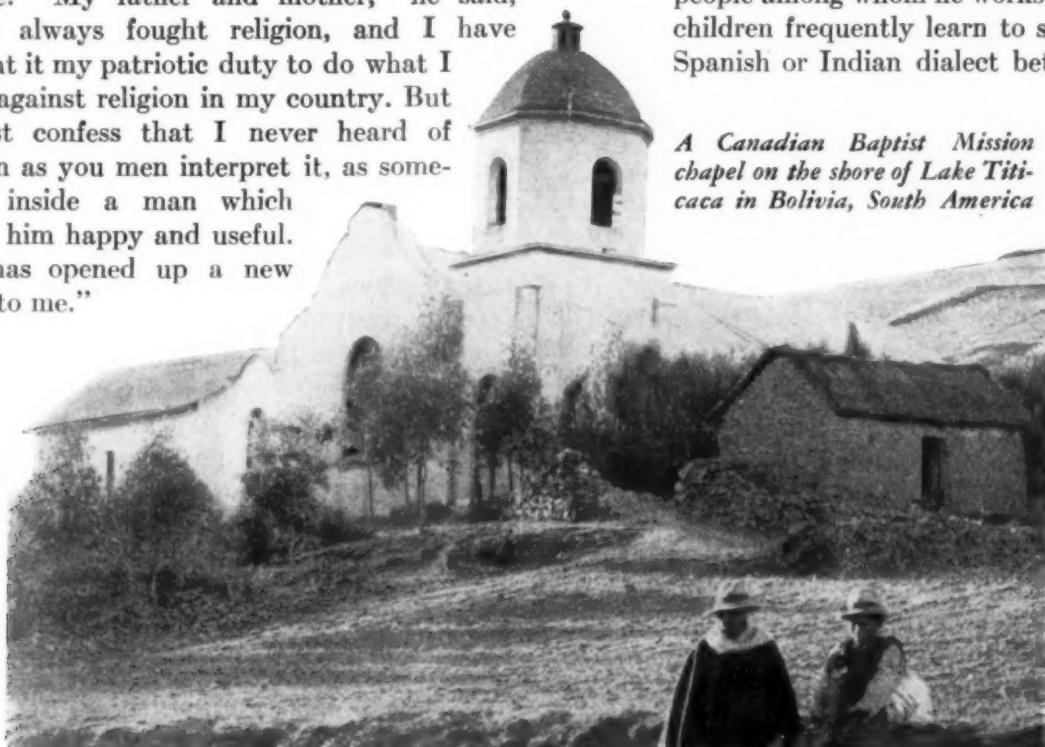
In vast areas of South America the Bible is still an unknown book. After his first visit to England and the United States, Dr. Navarro Monzó, an outstanding Argentine author and lecturer, pointed out the essential difference between an English cottage and a native South American hut. In his book, *The Religious Problem in Latin American Culture*, he describes the cleanliness and neatness of the homes that he visited, and concludes regretting that very few of his fellow countrymen would sense the connection between that lovely home life and the well-worn Bible which is always found, he says, in such a cottage. He attributes to the influence of the Bible "the aroused desire for a larger life, a taste for books, for cleanliness and beauty, for culture" found in Protestant countries.

Another critic of Protestant missions claims that, "the gospel has already been preached (in South America) and very well preached." How true is this? Let Dr. Ricardo Rojas, former Rector of the National University of Buenos Aires and an outstanding Argentine intellectual, answer. In his book, *The Invisible Christ*, he records a conversation between a Roman Catholic Bishop and himself. The prelate has remarked that "the Christian tradition is still living in all the Iberian peoples of the New World." To which Dr. Rojas answers: "The Catholic tradition, as an external form, yes, without doubt; but not the Christian sentiment as an inspiration in life." Later he asserts: "I am not speaking of the indifferent or lukewarm people, but of the bulk of the Faithful and of the emancipated intellectuals when I assert that in the Argentine there never has been any true interest in the religious problem. That is very serious for a growing culture, because a transcendent philosophy gives setting and intensity to ideas, and moral content to political life."

I recall the testimony of a university student at one of the Y.M.C.A. summer conferences in Uruguay. He told how indignant he became when it was suggested that he attend this conference. "My father and mother," he said, "have always fought religion, and I have thought it my patriotic duty to do what I could against religion in my country. But I must confess that I never heard of religion as you men interpret it, as something inside a man which makes him happy and useful. This has opened up a new world to me."

In reporting his recent South American visit, Dr. Waldo Frank asks: "What contacts have we (the Americans) with the Indians, miners, peasants, shepherders and humble folk who toil in Mexico or the Pampas?" Of course, there is no diplomatic contact. Nor do business representatives from the United States mix with the masses in South America. But our evangelical missionaries are there, living among them, eating the same food, ministering to them in school and chapel and clinic. *The Christian missionary does not talk about the "good neighbor policy"; he is a good neighbor.* He may not have much in the way of statistics to report to the home church. But he has done what his Master did. He has lived close to the common people. In his epochal report to the American people on returning from his world trip, Mr. Wendell L. Willkie complained of this aloofness on the part of the average American in foreign lands. He said, "One of our representatives to a great power, for example, although he has worked for more than 20 years in the country where he is stationed, has not troubled to learn the language of a proud and sensitive people to whom he is accredited." The evangelical missionary in South America learns the language of the people among whom he works. His own children frequently learn to speak the Spanish or Indian dialect better than

*A Canadian Baptist Mission
chapel on the shore of Lake Titicaca in Bolivia, South America*



the "barbarous" Anglo-Saxon mother tongue! And if a missionary is constitutionally unable to learn and use the local language, he returns to his native land. Recognizing the rôle of the missionary in interpreting the culture of the people who sent him out, Gabriela Mistral, the notable Chilean poetess, sent this message to the Protestant Conference of Christian Work held at Montevideo: "Send us not only your business men, but also your teachers and representatives of the spiritual life of the United States. . . . From the other side of the line, among the Catholics, there are a few voices which mingle with yours, and one of them is mine."

The approach of the Roman Catholic Church to the spiritual needs of Latin America has been inadequate. Protestants are not sectarian. But they believe that the Roman church has not worthily represented the full gospel and has not brought the people of South America face to

face with Christ. There is a lack of spiritual inwardness in the religious life of Latin Americans. In a select few, that church has developed a very fine spirit. But to the masses, with all their numerous crosses and wayside shrines, the living Christ is still a complete stranger. We know what a religion of magic and fear has done for them. It remains to be seen what Jesus Christ can do when he has a fair opportunity in their lives. As we begin to mingle more closely along the Pan-American highway with our neighbors to the south, it will mean much if we can all have that mind in us which was in Christ Jesus. The final binder is a unity of personal experience, not political theory. Only those fractions can be added together that have a common denominator.

The gospel which evangelical christians take to South America is the gospel of an inviolable brotherhood in Christ Jesus.

Shall Northern Baptists Enter South America?

The Two Foreign Mission Boards Say No!

A STATEMENT REPRESENTING THE POINT OF VIEW OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY AND OF THE WOMAN'S SOCIETY

NOTE.—*This statement from the two Foreign Mission Boards disagrees with the proposal several times made in editorials and feature articles in MISSIONS during the past two years that the time has come when Northern Baptists ought to enlarge their world missionary service by entering a new field in South America. The statement, therefore, merits careful and realistic consideration.—ED.*

DURING the past two years the question as to whether Northern Baptists should open a mission field in South America has been raised repeatedly. Several editorials and articles have appeared in MISSIONS advocating such a course.

By JESSE R. WILSON

Whatever interest has been stimulated seems to have grown largely out of two considerations. (1) Our work in Japan, in parts of East and South China, in the Philippine Islands, and in Burma has been very seriously affected by the war in the Far East. When, as some people incline strongly to believe, we cannot find as great an outlet for our missionary interest in the Far East as we have had in the past, should we not seek another outlet in South America? Must we not have a new mission as the basis of an appeal for continued and increased giving to foreign missions? (2) Interest in South America generally has greatly increased in the United States in recent years. We have what is called

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MISSIONS •

the "Good Neighbor Policy" toward the whole of Latin America. We are now pursuing this policy more vigorously than ever because it is decidedly to our advantage in the war with Japan, Germany, and Italy, to achieve a solidarity with the countries of South America. Further, the blocking of normal trade routes and commercial relations between the United States and Europe, and between South America and Europe, has made it all the more desirable to build up our commerce with the republics to the south. Accordingly, businessmen have joined with government officials in promoting treaties and good fellowship. This general interest has, therefore, given added impetus to the question, "Shall Northern Baptists Open a Mission in South America?"

A SERIES OF STUDY CONFERENCES

In order to answer this question intelligently, representatives of the two Foreign Mission Societies and the two Home Mission Societies decided to discover just what the total situation is. Accordingly, a meeting was held as early as a year ago, on January 30, 1942. In this meeting, careful consideration was given to the many factors involved. Committees were appointed to seek answers to these questions:

1. If Northern Baptists should enter South America, what project might they undertake?
2. What staff would be required and what would be the cost the first year as well as the first five or ten years?
3. Would a Northern Baptist Mission in South America meet with the approval of Southern Baptists and of other denominational bodies?
4. Could Northern Baptists cooperate with other denominations?
5. Where should Northern Baptists begin? In a wholly unoccupied country? In a country partially occupied, but strategically important?
6. What are the promotional advantages of opening a new mission field in South America now?
7. Are we making full use of the promotional possibilities offered by home and foreign mission fields where we are already at work? May not these, if developed, give all the spiritual lift we need in securing a further response from our churches?

A second meeting of home and foreign mission representatives was held on March 31 to appraise the reports of the committees.

In the end, we were in almost unanimous agreement that for Northern Baptists to undertake new work in South America at this time would be unwise.

BAPTISTS ARE AT WORK IN LATIN AMERICA

Northern Baptists are already at work in *Latin America*, although not on the continent of *South America*. The Home Mission Societies are operating in Cuba, Haiti, El Salvador, Nicaragua, Porto Rico, and Mexico. Other Baptists are at work in the southern continent. Moreover, Southern Baptists have long had a notable work in Brazil. They are also operating in Colombia, Chile, Argentina, Uruguay, and Paraguay, as well as in Cuba and Mexico. Secretary Charles E. Maddry, of the Southern Baptist Foreign Mission Board, writes, "We have recently opened work in Colombia, and are planning to reinforce this work early in the summer. We are also planning to open work in Peru and Ecuador, thus completing the circle of South America except for Venezuela and the Guianas on the Atlantic side." Canadian Baptists are in Bolivia. (*See photo on page 13.*) A small mission of Irish Baptists is maintained in Peru.

OTHER DENOMINATIONS ALSO

Several other major boards are at work throughout Latin America, as well as many small independent faith missions whose home bases are in the United States and in Europe. Among the larger denominations are the Methodists, Northern and Southern Presbyterians, the Protestant Episcopal Board, the United Lutherans, the Disciples, and the Evangelical Reformed Board. Some of these denominations are greatly strengthening their work.

If Northern Baptists were already at work in South America, it might be in order for them now to strengthen their work there by sending some missionaries who have had to withdraw from other fields. When, however, other agencies are already doing this, is their enlarging activity a mandate to Northern Baptists also to open work in South America, or is it a good reason why we should not do so? Is our chief concern that the people of South America should become Northern Baptists, or evangelical Christians?

THE ARGUMENT FROM REVERSES

The argument that we should begin a new mission in South America because of reverses in Asia is not strong for at least two reasons.

First, we expect soon to return to Occupied China, to Burma, and probably even to Japan to do more and better work. We expect to strengthen our work in the Philippines at the earliest possible moment. This depends, of course, upon the outcome of the war. Unless the United Nations win the war, we shall not be free for a long time to work in those countries overrun by the Japanese. But neither would we have freedom in South America if the United Nations lost the war, for we would then be no better off in South America than in Japan, China, Burma, and the Philippines.

The second reason why the argument from reverses is weak is that many workers hitherto assigned to areas now under Japanese control are finding tasks on contiguous fields. The work has been weakened in the Japanese penetrated and occupied portions of China, but missionaries and mission funds are being used in the free areas. All missionaries have had to leave Burma; but of these more than 40 are at work on the nearby India fields and five are in West China. In all fields under friendly governments, namely, the free portions of East China and South China, the whole of West China, Assam, Bengal-Orissa, South India, and the Belgian Congo — we can use all funds and workers available.

THE POSITION OF THE FOREIGN SOCIETIES

The position of the two Foreign Mission Societies, therefore, is: First, we expect to return in force to all of those areas from which we have temporarily been compelled to evacuate. Need abounds, and upon us rests a continuing and heavy responsibility. Moreover, much fruitage of past effort remains. We can build again on foundations already laid. Furthermore, because of the friendship and good will developed, we can easily lay new foundations.

Second, on the fields where we are still free to work are great needs in terms of staff and buildings and work appropriations which have been unmet for a long period of time. We would be putting ourselves in a most reprehensible position if after the years in which we have

repeatedly set forth the unmet needs on these fields we should now seek to open new fields instead of meeting these hitherto unmet needs with all available resources.

SOUTH AMERICA COMPARED WITH WEST CHINA

Let us look at this question in the light of a comparison between South America and West China, which is only one of our fields. In the whole of South America there is a total population of only 88 million. In West China, before the beginning of the Japanese-Chinese conflict, the population was 70 million. In the ensuing tragic years, it is estimated that 60 million people have gone in great and successive waves of mass migration from the eastern to the western provinces. From 10 to 20 million have gone into the Szechuan and Sikang Provinces of West China. There are now in West China probably more people than in the whole of South America.

In South America we would have to start from the very beginning, whereas in West China we have been at work since 1890, and already have churches, schools, and hospitals. We have built up a wealth of good will among the people, especially during the tragic years of war in which missionaries and Chinese Christians, at terrific cost to themselves, have demonstrated their love and eagerness to serve. Chinese government officials recognize the worth of our service and give us every freedom to continue.

Contrast with this the traditional antipathy of South American governments toward Protestant mission work. This antipathy is greatly increased at present by Catholic activities here and in Europe. It is strengthened also by some of our own government officials in their mistaken idea that evangelical effort in South America may run counter to our Good Neighbor Policy.

Clearly, therefore, the opportunity which we would have in South America is not to be compared with that which we enjoy in West China. It is not an overstatement to say that with the beginnings already made, the overwhelming need of the present hour, the good will of the Chinese, we would be far better advised to put our total resources in West China alone than at this time to open up a new field in South America. And West China is only one of six foreign fields where we are *now* free to work!

The New Year

A Prayer for the New Year

ETERNAL SPIRIT, ever moving upon the heart of man, ever seeking to shape our thoughts and acts, grant us that humility and earnest questing which shall open doors of understanding and insight into Thy way. We give Thee thanks for the providence which has guarded our steps through all the years past. We thank Thee for Thy Church built upon the foundation of faith in Jesus Christ, an unchanging witness in a changing world; an unshaken conviction in an age of confusion.

Open unto us the wisdom of the ages that we may be enlightened. In thy presence may our half-truths become whole, our good intentions strong convictions, and our little wishes steadfast commitment to Thy will. Thou knowest all our hearts. Thou understandest our fears, anxieties and the burden which we bear. Our limitations and weaknesses are ever before Thee. Come Thou, Great Comforter and Healer, fit us for nobler things. Let us enter once more into the holy place where fresh vision of the good and true may inspire us and equip us for more courageous and joyous living in the new year that lies before us.

We bring to Thee our broken world. Pain and tragedy have settled like black blight everywhere. Human lives are being shattered by suffering, and evil seems to prosper as the green bay tree. Show us wherein we have missed the path of righteousness and fallen short of Thy purpose. Call us back from the swine-field and its husks to our Father's house. In return and repentance, may all men find redemption and peace at last, through Jesus Christ, our Lord, Amen.

Adapted from a chapel prayer at the Colgate-Rochester Divinity School of Rochester, N. Y.

New Year Thoughts

TO MAKE NEW MISTAKES is human; to repeat old mistakes is stupid. "Forgetting the things which are behind, and stretching forward to the things that are before," we are, as did Paul, to let the memories of yesterday and the visions of tomorrow challenge us to be faithful to the divinely appointed meaning and mission of our lives.—GEORGE W. TRUETT.



IT IS NOBLE to be brave in tragic moments, but there is something even nobler than that. It is to be brave and glad and strong and tender when the sky is gray and when the road is dreary. It is in such seasons of life that he who waits on God will show his strength.—GEORGE H. MORRISON, in the calendar of the Central Methodist Church of Yonkers, N. Y.

WITH THE GRIM REALITIES of total war coming closer to every one of us, the call of God for the coming year is indeed a stern call. Whatever comes our way, it is given to us as Christian people to share in the inexhaustible resources of God with which to confront the demands of this hour. Moreover, we have the glorious privilege of serving Jesus Christ at this strategic time, and making known the relevance of His message to mankind's tragic plight in our day.

—ELBERT PAUL, *Baptist Union of Western Canada.*



Ye that have faith to look with fearless eyes

Beyond the tragedy of a world at strife,
And know that out of death and night shall rise

The dawn of ampler life:

Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part

In Freedom's crowning hour,
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break."

—OWEN SEAMAN, in the calendar of the First Baptist Church of Beverly, Mass.



HOW DEEPLY MEANINGFUL in these days of trial and separation are the words of the familiar hymn,

Blessed be the tie that binds
Our hearts in Christian love.

They tell of an indestructible fellowship that transcends all racial, social, political, and cultural distinctions. *In Christ Jesus we are one.* Rising above all passions of war, let the inspiration and joy of this spiritual fact flood our hearts and minds in the new year. So shall our love be sustained until, in God's good time, we who are parted and perchance even dwell in hostile lands, shall again meet and again unitedly acclaim the enduring tie of Christian brotherhood which no strain has loosed or broken.—PRESIDENT J. H. RUSHBROOKE, in his *New Year Message to the Baptist World Alliance.*

New Year Scripture

I will remember the works of the Lord.—*Psalm 77:10.*

A wise man's heart discerneth both time and judgement.—*Ecclesiastes 5:8.*

We should serve in newness of spirit and not in the oldness of the letter.—*Romans 7:6.*

Never So Many Bombs and Never So Many Bibles

The Bible has gone to war. Although this is the age of bombs, it is also the age of Bibles. Never before have so many Bibles been distributed among soldiers, civilians, and prisoners in all the lands now at war



ABOVE

Life in a Canadian camp for prisoners of war. There are 8,000 German prisoners interned in camps scattered throughout Canada. Here is a group of them returning to camp after a day's labor in the fields for which they are paid according to law



LEFT

There are reported to be more than 1,500,000 French prisoners of war in German prison camps. Here are nine typical Frenchmen in a German camp. The man with a sheaf of papers is a chaplain to whom the Bible Society has sent Bibles

A CHINESE Army officer was talking with a missionary in Hanchung. "Could you secure a Bible for me?", he asked.

"I am sorry I have none to sell," was the missionary's reply.

The officer, thinking the missionary wanted more money, began to offer increasing sums. "But you see, officer, I have just one copy on

By FRANCIS CARR STIFLER

my desk. I am teaching a Bible school and I cannot carry on my work if I sell my Bible."

"Tonight, when you are through using it," replied the officer, "I will borrow it. I will sit up all night and read it and will return it to you by eight o'clock in the morning."

So the officer sat up all that night to read the Bible which he borrowed from the missionary. This happened less than a year ago.

Wherever there are Americans and wherever there is war—and that statement covers more of the globe today than ever before in American history—there are Bibles. Last winter Milville Jacoby, a war correspondent with the Army in the Philippines, wrote that the sight of a soldier sitting beside a machine gun and reading a Bible was not uncommon in Bataan or Corregidor. Several weeks ago there came to my desk this brief note:

"Please find in the enclosed envelope the cash amount for 40 Testaments which we would appreciate being sent to General MacArthur's airmen in Australia with our blessing."

It was signed by "Department 436 Boys" of the Chicago plant of the Studebaker Corporation, and the Testaments were promptly sent.

I visited one of the great printing plants where the Testaments for fighting men are being manufactured for the American Bible Society. The job was taxing the capacity and the operating

program of the plant. I learned that a few weeks later, a regular assembly line was installed that was turning out the books at the rate of 9,000 a day, that they were being shipped out the day they were bound, and that the Society was even then two weeks behind in filling the chaplains' orders. As I write these words, the Society has on order 2,640,500 copies of the New Testament for military men. But let no one think that the American Bible Society is the sole distributor of Scriptures to the Army and Navy. The government itself, breaking all precedent, appropriated \$140,000 in August, 1941, with which it is now distributing 1,400,000 pocket size volumes of appropriately selected Scriptures for Protestant, Catholic and Jewish soldiers.

Never in history were so many bombs being made as in the year 1942. And never in history so many Bibles! As the Book of all the nations, the Bible is being distributed among the people in the Axis countries in 28 languages. Among the United Nations it circulates in over 300 languages. England is, of course, furnishing her

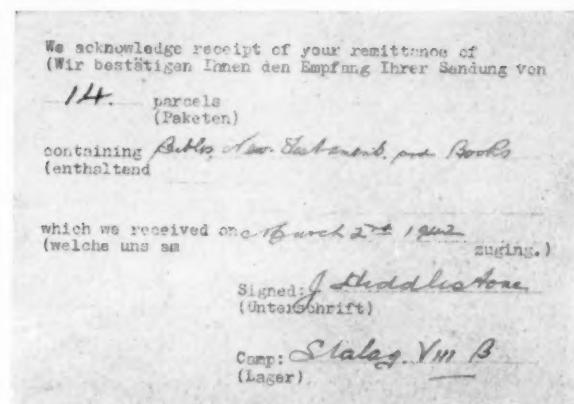
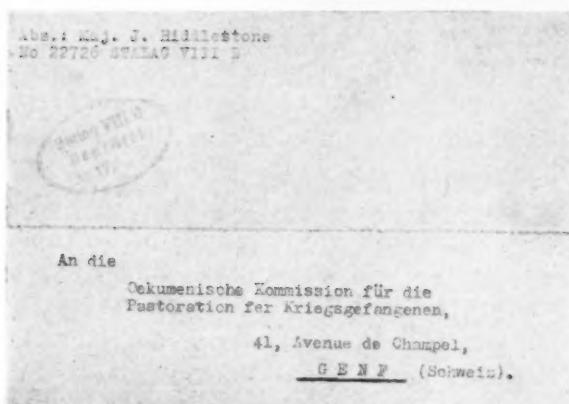
RIGHT

Monsieur Olivier Beguin a representative of the Bible Society in Geneva, Switzerland, who acts as ecumenical secretary to transmit chaplaincy aid to prisoners of war



BELOW

Reproduction of the front and reverse sides of an acknowledgment card from prisoners of war in Germany stating that they had received 14 parcels of Bibles, Testaments and other books



men, as she has always done, with millions of Testaments. In spite of paper shortage and the complete destruction of her bindery a year ago, The British and Foreign Bible Society was never busier.

In this war we hear little of Scotland. The Hess affair has been about all. But Scotland loves the Bible. The National Bible Society of Scotland reports for 1941 that 465,000 copies of the "Active Service" Testament have been furnished.

One can only guess what goes on in Germany. But this much is certain. The Bible is in heightened demand in Hitler's Reich. The Prussian Bible Society of Berlin sold in 1938 a normal year's supply of Bibles—127,234. In 1940, the sales had leaped to 289,013, and Professor Basil Matthews is my authority for the statement that even in 1941, with the sale of Bibles restricted to special religious book stores, it continued to outsell *Mein Kampf*. The land of Luther is still the land of the Bible.

There is another aspect of German interest in the Bible that is most significant. In the summer of 1940, with England completely cut off from effective Scripture circulation on the continent of Europe, the American Bible Society began to lay its plans for supplying the Scriptures to prisoners of war and other destitute and needy groups created by the war. Contact was made with the Ecumenical Commission for Chaplaincy Aid to War Prisoners in Geneva. Later, the Society added a man to the staff of the Commission, M. Olivier Béguin, to administer its work. But how could Scripture volumes be placed in the hands of men imprisoned in camps in Germany? The process seems to be that Mr. Béguin, in Switzerland, arranges with an organization in Berlin called the Deutsche Evangelische Hilfswerk, who in turn deal with the German chaplains on duty in the prison camps. In every section of their camps the chaplains have appointed trusted prisoners who are responsible for receiving and distributing the packages. Acknowledgment cards, one of which is pictured on page 19, show that 95% of the packages are delivered. How they are appreciated may be gathered from the following note from a British prisoner. He writes:

I am very pleased to acknowledge safe receipt of

parcels containing 500 New Testaments, 19 Bibles and one Concordance. There has been much demand for these and a long queue was formed at my door immediately it was known that they were available.

Some idea of the extent to which this work has been done may be gleaned from the fact that during the year 1941 the American Bible Society's headquarters in Geneva supplied Scriptures to 156 camps in Germany, 11 in Italy, two camps for internees in Occupied France and 17 in Free France, and one camp in Holland. Independent of the Geneva Office, the Society also furnished Scriptures to Italians in camps in Egypt, the Sudan, and India, and to Germans in Canada and the Island of Jamaica. There is a growing list of internment camps in the United States to which Bibles have gone, mostly in German and Japanese. The list of languages in which these sacred volumes have been distributed is most impressive. So far it includes English, French, Dutch, Norwegian, Slavic, Greek, Roumanian, Russian, Polish, Yiddish, Finnish, Italian, German, Serbian, Spanish, Hebrew, Amharic, Arabic, Armenian, Bulgarian, Czech, Ethiopian, Galla, Hungarian, Lithuanian and Portuguese.

Of particular interest to Baptists is the distribution of these sacred volumes to Russian prisoners. The personnel at Bible House was astonished beyond measure a year ago when a radiogram came from M. Béguin stating that the German Command had given permission to extend the Bible distribution service to Russian prisoners. Plans were immediately made for the publication of 30,000 Testaments and Psalms in Finland under the direction of a newly organized Bible Society there. No time was lost. Last January the correspondent for this new Society wrote the Bible Society's Geneva Office that the first shipment to Berlin was now on the way and the next shipment was almost ready. . . . The office was very busy, and 15 volunteer helpers were at work.

Besides the books published in Finland, 350,000 Russian Gospels and a further supply of Testaments and some whole Bibles are being shipped from the United States. A gratifying message came through last summer from a Polish Orthodox chaplain who is serving these Russian prisoners. It read:

Many thanks for your letter and for the parcels of Gospels. All have been distributed among the prisoners. I am very glad to be able to distribute these books containing the good Word to my comrades who up to now had been deprived of it. *I have found not a single one who is a real atheist!*

In war time the Bible is unique in its capacity to bridge the chasms of enmity that separate the nations. The following letter from an internment camp in Jamaica, British West Indies, illustrates what I mean. It was written by Pastor J. Iltman. He said:

The camp librarian gave me the German and English Bibles and New Testaments you were so kind as to send for distribution among the 600 German internees and prisoners of war. All were given away

and are much appreciated. So, I forward to you the thanks of all. As for myself, I am head of the Basel Mission in the Cameroons, West Africa, interned here with 12 other men, 14 wives and single ladies, and nine children, all of our Missionary Society.

Yes, the Bible has gone to war. It has gone more widely and in more languages than in any former war.

Who of us doubts that when the war is over it will be found a bit easier to discover a common ground on which to build a new world of peace and understanding because this Book, which seems to belong so intimately to all the nations, shall have been in the kits and the cabins of the armies and the navies on both sides of the battle.

The Paradox of Unity in Diversity

A young missionary, driven out of Rangoon when Japan invaded Burma, and now in India, gives a vivid interpretation of the familiar hymn phrase, "In Christ there is no East or West."

By PAUL GEREN

THE most compelling idea that has come out of my experience thus far is the unity of diverse peoples in Christ. On a Dutch freighter I worshipped in the simple services on the ship's deck with American aviators from Florida, New York, and California, on their way to patrol the Burma Road, with Persians taking the long but only open way to their homes, with Hollanders long separated from their families in beleaguered Holland, with Englishmen, Australians, with Chinese returning to serve their distressed countrymen, with Danes, Indians from Punjab, Madras, and the United Provinces. In Surabaya, I sat with Javanese, Celebes, and Dutch folk, trying to sing the Dutch chorals with them and listening with them to the sermon of the Dutch dominie, comprehending something of its spirit though little of its letter which my meager knowledge of German, which is about a third cousin to Dutch, allowed. In Java, I worshipped in a Chinese Protestant church. A different language did not prevent them from displaying the most winsome hospitality I have

ever seen, nor me from perceiving what a difference their being Christian seems to make in their cleanliness, brightness, and smiles. In an Anglican church in Batavia I knelt in an even-song service to sing with my fellow worshippers, Americans, Englishmen and Australians, "Guard us waking, guard us sleeping." In Rangoon I have worshipped with a group of Telugu Indian laborers. It must be the light of God's spirit that shines in those dark faces! In Judson College Chapel I have joined my prayers with those of faculty and students from every province of India, and with the prayers of Burmese, Karens, Kachins, Anglo-Burmans, Chinese, Japanese. Sometimes the language has been my own, sometimes not. Most of the time the songs and manner of worship have been familiar, but not always. But understanding the language or not, being able to sing the songs or not, there has always been the consciousness: "You and these are one. Brothers. Children of the same Father. In Christ there is no East or West." Perhaps it is not too much to hope and work and pray that eventually the world in its weary desperation will turn to this Way.

A Long and Weary Trek for Elderly People

It was a long, hard, and exhausting trek for two elderly missionaries, both of them over 70 years of age, to safety in India when the Japanese invaded Burma. Their survival is almost a miracle

By HOWARD C. GIBBENS, M.D.

NOTE.—Dr. and Mrs. Howard C. Gibbens began their medical missionary careers in Burma nearly 40 years ago in 1903. Upon reaching the statutory age limit in 1937 they retired from the active service personnel but chose to remain in Burma in limited medical service.—ED.

AFTER some three months of wandering around in search of a place of safety in which to live, we have at last arrived in Landour, India. Since we both were past 70 years of age and not very strong, we decided that if the American Consul so advised, we would leave our work in Burma. Finally such a warning came. Already there was a food shortage. And the crowding by refugees from other parts of Burma was rendering government control of refugees and the accommodation for them en route to India exceedingly difficult.

Our party consisted of ten adults, three children, and two infants aged *five weeks each*, and was strictly under government control, moving and stopping according to orders from officials transmitted by messengers from day to day. The first day of the journey was made very comfortably in a river steamer, up the Chindwin River. Next morning we and our limited luggage and food for the river journey (provided by ourselves) were transferred to Burmese river boats called "Lone Dwins," which were less than 4 feet wide and about 35 feet long. The boat was our home for about five days, four of us sitting in the cabin, or well (about 7 or 8 feet long at stern), during the day. At night the boat was tied up to the bank. My

wife and I slept in the cabin (when we could sleep), and the daughter and her friend slept outside on the deck, being protected from the heavy dews by bamboo mats supported by bamboos. We did not think ourselves very comfortable those days and nights, but later on in the mountain traveling we had reason to know those days on the river were the *best* of the entire trip. The boats were propelled by two men pushing long poles from the shoulder.

We spent four days at the camp at the end of the boat journey because crowds of evacuees had come along another route and crowded up the camps on the trail we had to follow. Finally government orders arrived and we started our march to the first camp on the evacuee route to India. This trip was 12 miles long and the most difficult and tiring day's journey of the entire trek. All of us were thoroughly tired out when the camp was reached at dark. Some carts had been provided (two for a party of four) for ourselves and luggage, but the oxen were frail animals, and we had to walk much of the way in a powder-like dust.

At this camp the government control began in real earnest, and from there on we were fed and sheltered at government expense. Each one had to supply himself with plate, cup, knife, fork and spoon, and we formed in a line with our plates and cups, and got our curry and rice and tea. At this camp our final wrench of parting with some cherished possessions took place. Coolies were scarce, and those obtainable were forced by government to do the work, though the government did pay them day's wages. The government limit for each coolie to carry was 60 pounds, and each evacuee was allowed just 60 pounds, or one coolie load. But

60 pounds limit brings one down to hard-pan, indeed. So we decided to save as much of our clothing as we could. Instead of using mattresses as our beds during the journey, we laid out some of our clothing between blankets, and slept on them. I cannot say that the beds were soft or comfortable. We made two bed bundles of 30 pounds each. My leather suitcase, being heavy, had to be abandoned. So we packed about 40 pounds of most cherished possessions still remaining out of the wreck of our home, in Mrs. Gibbens' lighter suitcase. This lighter case had my medical case added to it, making a load lighter than 60 pounds. The other medical bag, by permission of the official, was given to a coolie to carry. Because of our age, the government provided a "dooly," a rough sort of palanquin, between wife and me. Also as our daughter and her friend, Mrs. White, were expectant mothers, the government provided a "dooly" between them. Each "dooly" used four men carriers. However, most of the carrier coolies were so weak that they could not keep up the pace and carry us and our luggage, so that we had to walk much of the way for the four days' journey over the mountains to India.

The mountain journey of four days was quite strenuous for us old people and for the two expectant mothers, as we had to do much climbing, walking and slithering along in the mud. The rains began as we traveled, and some of the camp roofs leaked, so that umbrellas had to be raised over the sleepers—that is if they had umbrellas to raise! Then it rained during the day at times, making roads ankle deep with mud and slippery for all. The fourth and last day of the journey was marked by heavy rain and cold winds, and we got soaking wet, and some of the bedding too. At Pellel, at the end of the walking part of the journey, where we got into busses, the British officials kindly had a great bonfire built for us, and we were enabled to get warmed up and thoroughly dried out before the first bus arrived. Also those men gave a good meal of rice, sausage, and tea. Our party of four got into the first bus for the 30 mile journey to Imphal, in Manipur. But that 30-mile journey was the longest one I have ever made, the roads muddy and the lorry slithering along, with many stops as lights would not

work. Frequently, at detours, we had to get out and walk in the mud. We got to the evacuee camp in Imphal at 11:30 quite willing to get to bed at once, but some of our party did not get in until 3:30 A.M., and one man and a lorry of luggage, not until 10:30 next morning.

The following day was Sunday, and we rested. On Monday we four and our few remaining worldly possessions were taken over quite a wonderful bit of road engineering for 134 miles through Manipur State to the R.R. Station at Dinipur, where we got a second class compartment on the train for Gauhati. The journey should have ended at 7 A.M. next day, but troop trains had right of way. So we did not get to Gauhati until 10:15 the next night.

Houses now are very difficult to rent in India because of the thousands of refugees. We have taken this house for the season. We planned to live in Gauhati, and saved only our summer clothing, but up here at 7,000 feet elevation we need our *heavy* things. So we made a bad guess! Nevertheless, the world situation is of such a nature that we feel it best not to make any definite plans for the future. If our house in Burma is destroyed, or its contents destroyed, we cannot start life all over again at our age. What the Japanese will do to the house is more than we can say. All my library is gone, as well as my medical outfit. Nevertheless, we praise God for His wonderful care of us all in our pilgrimages during the past eventful year.

Soon we shall have to buy heavy clothing. Our house is an old ramshackle affair. The location is splendid, and the view magnificent. The most wonderful sight from the veranda is the long range of snow-covered mountains, 22,000 feet high. A walk of ten minutes brings another breathtaking view of the great plain with its cities and villages, stretching away to another mountain range. As this elevation is about 7,200 feet and the city of Dehra Dun on the plain below is at 3,300 feet, an abyss of about 4,000 feet lies before one's enchanted eyes. The hills are filled with houses of all sizes and styles on that south side toward the plain, and the foot paths lead down to a motor road making many turns before it reaches the 3,300-foot level. We are now enjoying India, but how long it will last we do not know.

What Is Happening To America's Japanese?

A memorable visit to the Japanese Relocation Center in Minidoka, Idaho, where nearly 10,000 American Japanese, evacuated from the Pacific Coast, are transforming desert land into a temporarily livable community and are awaiting the day when they may again live elsewhere under more normal conditions like other Americans



Moving day as the Japanese are transferred from Puyallup Assembly Center to Minidoka Relocation Center

A BARREN mess hall had been transformed by 250 young American Japanese into a sanctuary of Christian worship. As I sat there in its reverent atmosphere I realized at once that I was sharing in one of the most beautiful and significant services of worship in my entire experience. It was the regular Sunday evening vespers in the Minidoka Japanese Relocation Center near Twin Falls, Idaho. The only visible symbol of worship was an improvised altar, a crude mess table, covered with a simple white cloth, upon which lay an open Bible flanked by two lighted candles. On the wall table hung a portrait of Christ. Reverently I bowed as Miss Kaoru Ishibara offered the opening prayer.

O, Thou Unseen, yet ever near our souls: anew we ask, with common needs and sympathies, Thy help and blessing in our lives. Be with us now, as we remember before Thee our struggles and our failures. Take us into the fellowship of all pure hearts that cry to Thee. Teach us

By PAUL H. CONRAD

our kinship with all who have conquered in difficulty, and loved even through their pain. So make our worship fruitful in toil and trust, for we pray in the name of our Lord Jesus Christ. Amen.

The presence of these young people at this unique vesper service was all the more impressive because it was by voluntary choice. Back home in Seattle they had been Sunday school teachers, church workers, choir members in the churches of many Protestant denominations. They did not forget their Christian faith during the bewildering days of evacuation to the assembly camps at Pyallup and Portland. They had not become bitter when they realized suddenly that not only the Japanese aliens, but they too—genuine American citizens—must share the discomforts of camp colonies that for many of them might assume more and more the status of per-

manency. They had accepted the kindly intentions of the Government and of the War Relocation Authority and had given evidence of complete cooperation.

What I saw and heard at that vesper service brought to an impressive climax the experiences of an unforgettable Lord's Day. Earlier in the day I had arrived by train at Twin Falls and was driven the 18 miles out to the Minidoka Relocation Center. The last few miles were marked by great stretches of desert waste, punctuated by lava rock and scattered sage brush. Long before any buildings came into view, two large water towers loomed up, as evidence of the large scale on which the government had mapped out this and other encampments. As we moved closer I saw the first buildings—long, low, single story, tarpaper-covered barracks, and other structures of similar design. No barbed wire fence surrounded the area, to be sure, but what were these little houses high up on stilts, equidistant around the edge of the community? I was told that armed guards of the military police occupied them for protective purposes against fires and other dangers (surely not against invasion, I thought)! Some of the young people told me later that they had expected no barriers of any kind and they felt deeply sorry not to have a chance to prove their trustworthiness.

My host for the day was Rev. Tom Fukuyama, a graduate of our Berkeley Baptist Divinity School (*in absentia last June because evacuation came in May*). Although extremely modest, I soon perceived that he is a leading spirit in the Federated Church, the Protestant organization of the three religious groups sanctioned by the government, the other two being the Catholics and Buddhists. He has done much to help his young fellow Christians to see and live the implications of their faith in Jesus Christ. They in turn have given effective witness and have been a big factor in building attitudes that have won appreciative commendation from the authorities. Not one word of criticism escaped his lips as he showed me many evidences of the admirable adjustment his people have made.

I saw the general plan of this sudden transformation of an area, that only last July had been nothing but desert. Symmetrical streets with macadamized roads divide the project into 44

city blocks, each with 12 barrack buildings. Each block has its own recreation hall, mess hall, toilets, showers and laundry buildings. Owing to delay in plumbing facilities, the people have had to endure some inconveniences. They do not seem to mind these, however, nearly as much as the dust storms which stir up the pulverized dirt into choking clouds. These are among the trials that have tempered their spirit.

In addition to the administration buildings there are various stores and a modern fire station. The well equipped hospital is the pride of the community. It has wards of all kinds for the treatment of all manner of disease. There are eight Japanese doctors and surgeons, five Japanese and three Caucasian graduate nurses, two Japanese student nurses, several nurses' aides, and one Caucasian doctor who is chief of staff. All of them seemed bursting with pride as I chatted with them and admired this fine plant.

Many of the "colonists," as they like to be called, have found employment in the stores and industries on the project at the small monthly wages specified by the government. Others are released in the custody of farmers who employ them at regular wages in the potato and beet fields several miles away. Others, particularly the American citizens, are eager to secure individual employment or a chance to complete their education anywhere in the United States. Baptist communities can be of real service in helping these eager, intelligent young people.

What of the people themselves? How do these 9,500 transplanted individuals overcome handicaps and recreate a home atmosphere? There are social dangers in this regimented living that cannot be denied. What they have done, however, is worthy of note. With Mr. Fukuyama and Miss Esther McCullough, one of our home missionaries who has come here from Seattle, I called on Mr. and Mrs. Yozo Kashiwagi. With all the graciousness of an age-old hospitality we were ushered into their 24 x 20 one-room home as though it were a palace. Here and there in the room were evidences of both feminine artistry and masculine craftsmanship, such as dainty curtains and overdrapes at the six windows, furniture deftly fashioned out of scrap lumber. Mrs. Kashiwagi told us of her Baptist activities back in Seattle. With the hearty approval of her

husband she had given much time as a missionary among her people in the rural areas. Mr. Kashiwagi said little during the visit, but from time to time his eyes welled up with tell-tale moisture. As we took our leave and stepped into the small hallway Mrs. Kashiwagi opened the door upon her daughter and son-in-law who received us with equal charm and permitted us to peek at the lovely baby. These people have adjusted themselves with wonderful grace, but how long shall they be required to prove their worthiness of a larger freedom in our democracy?

Another home we were anxious to visit was that of Jeanne Mori, also a graduate of our B.M.T.S. ('36) and a Baptist worker in Seattle. We were welcomed into her apartment. This was also a 24 x 20 room. Jeanne's is one of the larger families, and they have sought to give their members such privacy as they can by curtaining off two or three enclosures to serve as bedrooms. We sat in the central living-room part. We could not linger long, however, but started out together for further reconnoitering. Jeanne Mori came along, too, and introduced me to Chiye Kurose, who assists in the weekday kindergarten. There was virtually no equipment, but they are hopeful of receiving gifts of pianos, benches and furniture from churches on the Coast. Other needs made known to me include quilts for cots, dolls, story books for children, marbles for boys, wooden beads to thread, etc. We met Jeanne's sister Mary, a skilled pharmacist and our guide through the hospital.

As we walked along we met other youthful leaders. There was Miss Lilyan Inama, an assistant high school teacher. Regardless of educational background, the Japanese teachers are employed as assistants, while Caucasian teachers fill the regular positions.

Another experience was my arrival at one of the mess halls just as a women's meeting was dismissing. Here Miss McCullough introduced me to several fine women, from whom I learned much of the backgrounds from which they had come. One was Mrs. Shigeko Uno, another graduate of B.M.T.S. ('35). Her youthful and charming appearance belies the fact that she is the mother of two little girls. Her husband works in the potato fields during the day and directs athletic activities in camp. Mrs. Uno's cheerful

spirit makes her a valuable leader as director of religious education for the Protestant Federated Church. If all people who have doubts or fears could have looked into the burning fire of those dark eyes as she spoke, they would have gained a new understanding of the depth of this typical loyalty. Baptists may well be proud of this young couple and others like them. Then there was Mrs. Joe Yorioka, continuing a honeymoon that she and Joe began in Seattle on April 19th. They could take only the prescribed 5-mile wedding trip and were evacuated to the Assembly Camp at Puyallup.

The Protestant Federated Church holds its four Sunday morning services under considerable difficulties. It is a choice of meeting either in the recreation halls which have no seats nor furniture of any kind, or in the mess halls with the attendant clatter of dishes and unavoidable noises from the open kitchen. Mr. Fukuyama spoke with great enthusiasm of the Young People's Forum which meets every Wednesday evening. Both Christian and non-Christian youth are attracted to this meeting to discuss such timely topics as the one announced for the next Forum, namely, "Should Evacuees Marry?"



Mr. and Mrs. Joe Yorioka who had a five-mile wedding trip just before evacuation to Puyallup



Another honeymoon couple. Three days after their marriage in Puyallup he went to Minidoka where she later joined him

Among the older ones with whom I talked was Mrs. Saki Sakai, sad-eyed but serene in the Christian hope that illuminates her heart. Mr. Sakai passed away just before evacuation. Her pride and comfort are now in her children. Paul Sakai is a staff sergeant in the United States Army. With her now at Minidoka are another son and two daughters.

These are a cross-section of the people at Minidoka. While a few of the older women and some of the men seem to be perfectly content with the prospect of remaining there—they have no worries about cooking, dishwashing, etc.—yet the younger ones see the dangers of waning initiative and lack of exercise of individual abilities. They do not want to become charges upon the United States Government, but are eager for the relocation which can be theirs if enough of us will become interested in helping them. Our Home Mission Societies will be glad to counsel any Baptist churches or communities as to the manner in which they may sponsor the release of individuals or families.

As the shadows began to lengthen, Jeanne, Chiye, Tom and I joined the line at one of the

mess halls. As we filed past the kitchen counter we received plates plentifully filled with honest-to-goodness Chinese chop suey on rice! At the table there was a serving of Waldorf salad, bread, Japanese pickles, preserved fruit and a choice of milk or tea. Food is plentiful and wholesome, although the scarcity of vegetables give way to a preponderance of starchy items. The people ate without much conversation although the party at my table was kept busy answering my questions.

Following the meal we went to the vespers service with which this story begins. A feature was the singing of a choir of 50 trained voices. Rev. Shozo Hashimoto, Baptist pastor of Seattle, offered a deeply moving prayer in which he besought God's deliverance not from war-time confinement, but from bitterness, or hatred, and asked blessing upon those in authority over our nation.

Then I was introduced and cordially welcomed. I brought to them the greetings of their fellow Baptists who are concerned for them and gave them assurance of our prayers and our desire to assist in working out the future of their problems.

As I turned away from Minidoka that night I carried three hitherto unborn convictions:

1. Assuming that evacuation was a war-time necessity, our government has done a superb job in an amazingly short time, a project unheard of in any nation with which we are at war.

2. This must not even be spoken of by Christian people as anything but a relocation project, a temporary phase in the process of thorough and democratic rehabilitation of a people who have suffered much without undue complaint. It would be an eternal blot on the land of the free if we were ever to sanction a Japanese ghetto or another Indian reservation plan.

3. The Christian youth born in the United States of Japanese parentage are tomorrow's brightest hopes for all now detained in the 10 relocation centers in Idaho, Utah, Colorado, Arizona, California, Wyoming and Arkansas. They are thinking straight on the problems of the future. We must share with them the fellowship of Christian minds as well as hearts. While the desert may not be rejoicing, yet in them it is even now "blossoming as the rose."

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Eight Days on the Floor of a Dirty Japanese Freighter

*An unforgettable experience in the evacuation
of women missionaries from Swatow to Shanghai*

ONE day the representative of the Japanese Consulate told us we should decide immediately whether we wanted to return home or remain in Swatow. Each of us thought, "If we stay, can we get into Free China?" We all decided to stay. After three days the Japanese came again, saying there was no choice. We all had to go to Shanghai, then Japan, then South Africa, and then home.

It was hard to leave our Chinese colleagues. Since there was no chance to get to Free China, I was willing to come home. As soon as the pastor of the church heard we were leaving, he came to our home. He stood at the front door and neither of us could speak, but our silence spoke volumes. I finally was able to ask him to come in and we talked a few minutes. It was not easy for any one of us.

The trip from Swatow to Shanghai, eight days on the floor in the cargo hold of a dirty Japanese boat, was quite an experience. There were 50 of us, men, women and children, each with a mat and a little bedding to sleep on the iron floor. Trunks and boxes were stacked up at one end of the hold. A few camp cots and a few hammocks were scattered over the floor. It was quite a picture. We had a little washroom partitioned off with some more matting. Here we six

By BEATRICE ERICKSON

Swatow ladies used a little stewpan about six inches in diameter and about five inches deep for our bathtub! Fortunately, we could get a little hot water, and our thermos bottles came in handy. Food in the dining room was not too good, so we had "Swatow chow" down in the hold after each trip up to the dirty dining room which the Japanese gendarmes had slobbered on before us. We had brought tinned foods with us, and our "chef" would gather up a few tins and have them in a pail of hot water, ready to open after our trip upstairs. The U. S. Consul had also brought a large basket of oranges from Swatow, so that helped out on the diet.

Arriving in Shanghai, we were loaded into buses and taken to the American School. We six were in one room. All the crowd ate in a large cafeteria-style dining room. After three days here, we were removed to various homes in the city, I myself going with two friends to a house in the French concession. The freedom of Shanghai was a treat after the restrictions we had in Swatow. With so many schools and so many foreigners, the Japanese could not control them all. So our University of Shanghai and the Middle School carried on, in

crowded quarters, and missionaries taught there, as they did in many other schools, and worshipped in Chinese churches in the city. No permits were required. I worked at the Mission Treasurers' office almost every day in Shanghai. The Japanese, having brought us here against our wishes, gave us money each bi-monthly period to pay for board and lodging until we sailed for home.

The trip home was wonderful, especially from Shanghai to Lourenco Marques. Such fine people, about 300 missionaries, others consular officials for the most part, and some business people. The boat authorities were splendid, from the captain to the bootblack. Food was not the best I have eaten, but quite good, and we had wonderful service. There were Bible classes, singing every afternoon, and many other activities.

The Bengali Gentleman Who Came from Singapore

An episode in evangelism

By HAROLD I. FROST

Our most recent, and heart-stirring experience has been our contact with a Bengali gentleman, who came from Singapore. He is a doctor who had his medical course in London and was practicing in Singapore. One day last January he came back from a professional call to find his home in ruins from a bomb and his father, mother, wife and child killed. He had not been interested in religion, and was shocked beyond telling. He was ready to put an end to everything.

One day the sound of a Buddhist at prayer caught his attention. For a time he thought of becoming a Buddhist, but found no peace.

Then he came to Balasore. One day he stepped into our bazaar reading room and told his story to our faithful worker and friend, Hrudananda Sahu. He gave him the life-story of a Sikh convert, entitled *Joy Unspeakable*, which stirred him tremendously. The next day he was back for more,

and took a New Testament and some meditations of Sadhu Sundar Singh and a Moody book to read.

Then he came to me with some questions which we talked over together, and took other books. One was Dr. William Adams Brown's *The Christian Hope* which helped him a lot. One Thursday evening he gave his testimony at prayer-meeting very simply and yet clearly expressed and he decided definitely to be baptized.

The Dead of Today and Tomorrow

Grim scenes by the side of the road as missionaries trekked out of war-ravaged Burma to safety in India

THERE were two dark shadows over the long journey to India, the thought of the anxiety of friends at home, and the dead and dying we had to pass on the way, lying right beside or on the path. The dead of today were terrible, *but tomorrow's dead could still look at us*. We did what we could with our few medicines, and shared our scanty water, but most of them had laid themselves down to die and were beyond help. The marvel was to see so many pushing on; old and young, hurt and maimed, grandmothers and babies. How many would reach the railhead in Assam? They just wouldn't give up.

One afternoon the rear guard of the Chinese army passed us on the run. We had some heavy downpours of rain, and the steep paths were very slippery. When the army had passed, the paths were almost impassable. We kept on all day, waiting only to eat some brown flour mixed with some water from our flasks, and butter or condensed milk, a nasty mess! Also I got a good drink of rain water collected from Gordon's raincoat in my little basin. That first day we kept walk-

By ELSIE JURY

ing until about 10:30 at night. Walking that path in the dark was a nightmare. Heavily loaded as we were, it was impossible to keep our feet. Gordon, especially, had two heavy knapsacks — one with medical supplies — his rucksack on his back, and our bedding roll balanced on top of that, which made him so topheavy that when he slipped he came down with a crash. How he got up so many times I don't know.

At last we came to a little village, where the Chinese were cooking in their great cauldrons over flaring fires, and the Indians were lying in and under all the houses asleep. We found a corner of an open shed where there was room for us to sleep. The thatch was gone from that corner and so it had been avoided. After putting on some dry socks, we went to sleep.

The heavy, sickening smell of death was strong. It was a smell that became terribly familiar. We had thought it terrible to see dead bodies in the river in which we bathed and whose water we must often drink, but I think it was

worse when they lay right in or beside one's path.

The next morning we started off at daylight, and breakfastless, but by noon the tension had relaxed, and it was evident the Japanese were not following us. We walked through open woods with spring flowers and open stretches of tall grass. When at noon we came to a lovely rippling crystal clear stream, we stopped and bathed and cooked some rice, and opened a tin of sausages. From here the paths were graded and easier walking. I was covered from head to foot with flea bites by the time we emerged.

The next day we went down to the plain. At the foot of the hill were men selling cakes of brown sugar, rice taffy balls, plantains, fresh milk, things we were hungry for. We went along munching and stuffing ourselves like children at a fair. In the afternoon we came to Yaripu, quite a town, where the military were serving hot tea and sausages. From here a lorry took us to a camp near Imphal, where we found a warm welcome. As time went on, those coming out were in increasingly bad condition. Many had malaria and dysentery, and there were many, many deaths.

They Are Better Parents

"First the blade, then the ear, then the full grain in the ear" . . . (Mark 4:28). This scripture comes to me often when I reflect upon more than twenty years of work at Bethel Neighborhood Center in Kansas City, Kansas, and we see the "full grain in the ear." Lives have blossomed into service through lessons and contacts at the center, and now as individuals and as groups they are giving themselves to work of the Kingdom. Young folks who are now parents are better fathers and mothers, and have happier homes because they met and had their fellowship in the Center.—Rhoda Lundsten.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and was finally changed to MISSIONS in 1910.

WILLIAM B. LIPPHARD, *Editor*

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Shall Baptists Recognize Catholic Priority in Latin America?

ON November 15th the Roman Catholic Hierarchy in the United States issued a declaration on war and peace. Included in it was the following paragraph. Somewhat irrelevant to the larger issues of the war, it must have been incorporated for other reasons. Unquestionably it has far reaching implications.

Citizens of the countries of Latin America are bound to us by the closest bonds of religion. The tradition, spirit, background, and culture of these countries are Catholic. The people are not merely our neighbors; they are our brothers professing the same faith. Every effort to rob them of their Catholic religion, or to ridicule it, or to offer them a substitute for it is deeply resented by them and by American Catholics. *These efforts prove to be a disturbing factor in international relations.* (*Italics by MISSIONS*). We hope that the mistakes of the past, which were offensive to the dignity, culture, and religion of our Southern brothers, will not continue.

This is plain speech by Roman Catholicism without possibility of misinterpretation. Already Protestant missionaries to Latin America are experiencing difficulty in securing passports and visas. Is there a connection here? Is this the beginning of the end of evangelical missions in

Latin America until the result will be like that in Spain? There in spite of assurance given to Dr. J. H. Rushbrooke, religious liberty for evangelical Christianity has been practically suppressed and only two Protestant churches (one Swiss and one French) remain in all Spain.

Against this threatening background the article by Dr. George P. Howard on pages 10-14 and the statement by our own Foreign Boards on pages 14-16 deserve the most careful and realistic attention. The latter is unique in that probably for the first time in Baptist missionary history an expansion into new territory is not encouraged and complete development of existing fields is given precedence over the opening of new fields. Historically if that policy had operated heretofore there would have been no advance into India or Africa or West China until after Burma had been completely evangelized. Nevertheless the arguments set forth by the two Boards are cogent, forceful, relevant to the existing missionary situation, and therefore command respect. Whether the final conclusion, in the light of the Catholic pronouncement, is sound, only the future can reveal. Regardless of all that, Baptists ought to be gravely disturbed over the future of evangelical Christianity south of the Rio Grande River. It is to be hoped that Roman Catholic propaganda will not interpret the Boards' statement as an endorsement of its own unjustifiable claim to religious priority in Latin America.

The War Department Sets an Example for the Christian Church

THE new age range for officers in the United States Army, as recently announced by the War Department, again puts to shame the almost universal preference of the Christian church for younger ministers. It is not uncommon for the pulpit committee of a pastorless church in soliciting recommendations to state frankly that it will consider only men under 40 years of age. Not so the United States Army! Its new age range for officers is 35 for lieutenants, 42 for captains, 47 for majors, 55 for colonels, and 62 for major generals. If the Army were to follow the policy of the Christian church, every officer above the age set for a captaincy would only in rare emergencies be called for active

service. Yet with full confidence in their ability, leadership, and capacity for handling difficult situations, and for meeting unexpected crises the United States puts men of 62 into the field as commanding generals and entrusts these older men with the safety of thousands of American young men. But a Baptist church apparently regards men of that age as hopelessly disqualified for the spiritual leadership of only several hundred church members and for safely guiding young people through the moral pitfalls and the spiritual disillusionment of our times. Throughout its history the church has been intrigued by the vocabulary of militarism. It has pictorialized its own ministry to a sinful humanity as a conquest of the world in terms of war. Lustily it has sung martial hymns like "Onward Christian Soldiers." Eloquently it has quoted St. Paul's long metaphor about the "whole armor of God." If it thus continues to imitate the procedure of war and to utilize its vocabulary the church at least should be consistent and go the whole way by revising its all too prevalent policy of choosing only younger ministers. Instead it should recognize the worthiness and capacity of older men as exemplified by the United States Army.

Naziism Has a Bright Idea that Americans Might Adopt Here

NAZIISM occasionally has a bright idea that Americans, notwithstanding their abhorrence of its basic philosophy, might well emulate. According to a Stockholm news report in *The New York Times*, because of the shortage of Protestant ministers, most of whom are serving in the immense Germany Army, the government has authorized the appointment of men and women lay preachers to conduct religious services. To give legality to their appointment the ancient office of lector has been revived. In the past it was the function of a lector to read sermons prepared by qualified clergymen. Here is an idea that many American churches may be compelled to adopt when the shortage of American pastors becomes acute. Large numbers of them are now enlisting in the army and navy as chaplains. An army that is expected to reach a total of 8,000,000 men before the war ends, will require at least 8,000 chaplains. Aside from the

anticipated shortage of pastors, the plan for lay preachers is inherently sound. Among Baptists there ought to be many more of them and especially this year. In presenting the World Emergency Fund and the Church Extension Fund and in evangelistic preaching, men gifted with ability to speak in public ought to find abundant opportunity to render service.

Ten Eventful Years in Missionary Journalism

TEEN years have passed since the present editor of Missions succeeded the late Dr. Howard B. Grose. Thus Missions begins the 11th year under its present editorship, the 34th year with its present title, and the 140th year since its founding in 1803 with the name it then carried. (*See editorial masthead on page 30.*)

Of this entire period of 140 years, surely the past 10 years have been the most eventful and tragic. They have witnessed the world's greatest financial depression, the rise of dictatorships, the spread of totalitarianism, the resurgence of violent race prejudice, international stupidity and treachery on the grand scale, and finally a global war whose devastating ruthlessness is unparalleled in history. In such a period of world upheaval and disaster it has not been easy to produce a missionary magazine dedicated to the cause of world Christianity. Fortunately the past decade has also witnessed markedly favorable developments, such as the growing realization of world interdependence, recognition that divisive national sovereignty has had its day and must give way to international unity, the growth of ecumenical, cooperative Christianity, and a new appreciation of the Christian world mission as the only agency still holding the world together.

Throughout this eventful decade Missions has faithfully tried to maintain the magazine policy briefly set forth ten years ago in its opening editorial in January, 1933.

Amid the terrific changes and the shattering of so much that the world had come to regard as permanent, there is need of a sane, positive, steady, periodic emphasis on the changeless and unshatterable realities basic to the missionary enterprises that created this magazine. To set forth the work that

(Continued on page 34)

Introducing **STRONGHOLDS**

From the annual publication of The Council on Finance and Promotion for January reading

Each picture on these two pages illustrates a readable, interesting, and humanly appealing page from the January booklet

*There is still time for you to procure copies of **STRONGHOLDS** for your church if you write promptly. Prior to 1934 this annual publication was distributed free. A modest charge of 5 cents per copy is now made to cover cost of photographs and printing*

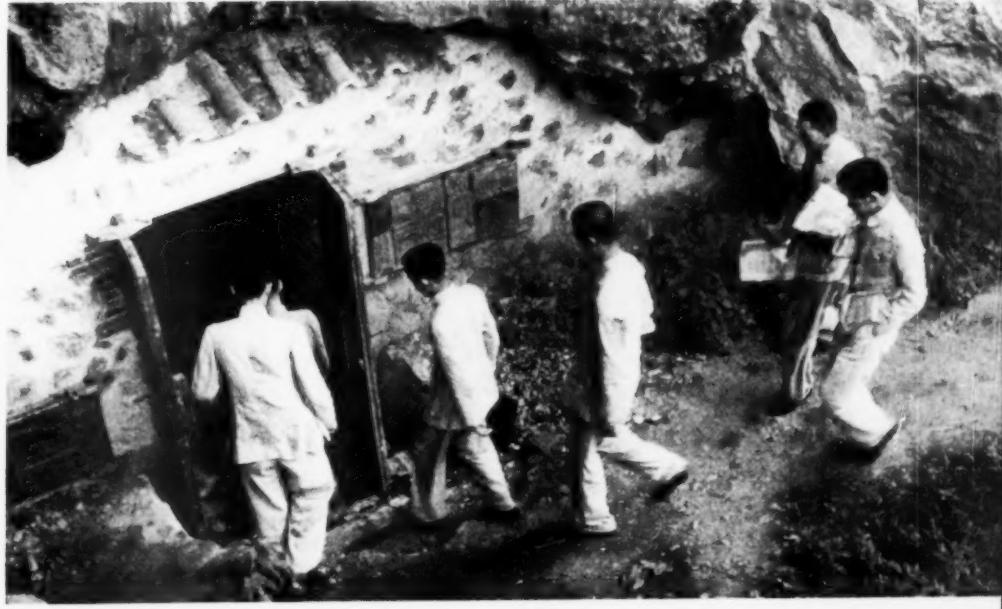
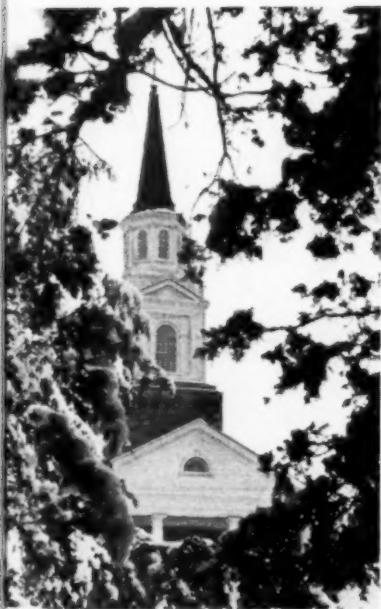
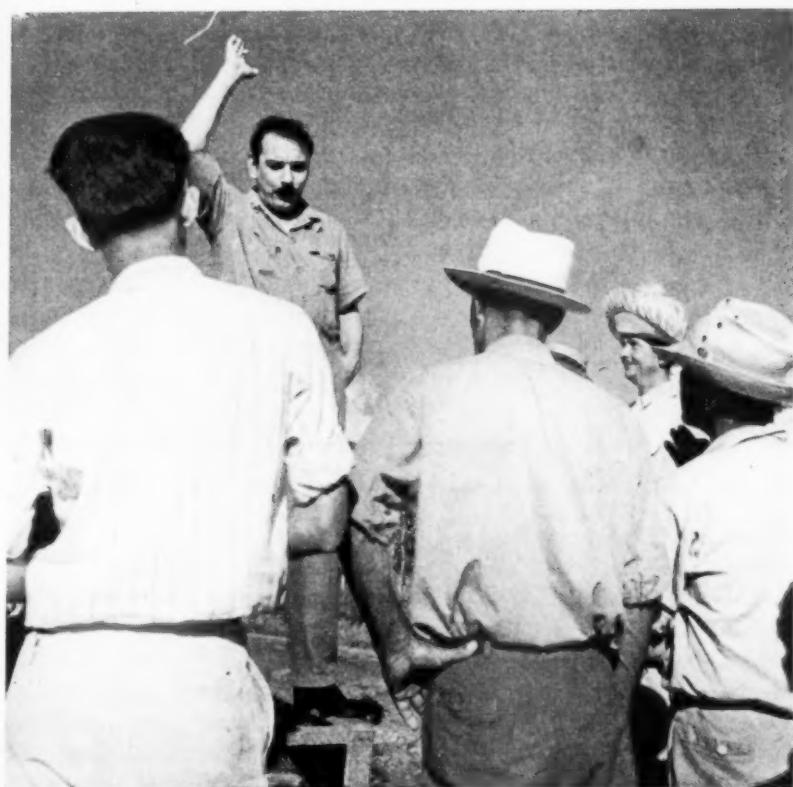


ON THIS PAGE: The statue of Christopher Columbus faces the capitol plaza in San Salvador; Two Moslems of India

Constructing the new highway across Alaska, an amazing achievement in engineering that was completed in 18 months.

ON THE OPPOSITE PAGE: Retired from the ministry and enjoying their pension; A labor meeting in San Juan, Puerto Rico; College years are among the happiest years of life; King of the Basuka tribe in Belgian Congo and his right-hand man; The strongholds of America are its churches; Hurry into a Chinese air-raid shelter as Japanese planes approach.





(Continued from page 31)

these enterprises do; to acquaint their constituencies with their service and to interpret their aims and policies; to review world trends and developments that condition missionary progress; to help Northern Baptists into a richer understanding and a wider acceptance of their obligation to extend the Kingdom of God on earth; to foster larger cooperation among all followers of Christ; and to make clear that humanity, in whatever continent it may dwell and by whatever race it may be classified, needs a redeeming Christ and that in Him supremely can mankind find the abundant life; to these purposes the new editor dedicates this magazine.

To these purposes **MISSIONS** is rededicated as these momentous years recede into history and an uncertain future looms ahead. Ten years ago **MISSIONS** "confidently anticipated the continued cooperation of all its friends." The steady gain in subscriptions and the magazine's growing popularity evidence that the confidence of ten years ago was not in vain. With the same confidence in the cooperation of its subscribers and friends, **MISSIONS** moves into the future.

Editorial ♦ Comment

♦ ONE OF THE FINEST EXPRESSIONS of courageous faith and confidence in the future appeared one morning at the base of the tower of the ruined cathedral in Coventry, England. During one of the Nazi air raids on England two years ago, this city had been almost completely destroyed. Of the cathedral only the tower remained standing. Some months ago, during the night, an unknown person had inscribed at the base of the tower the familiar passage from the ancient prophet Haggai, "The latter glory of this house shall be greater than the former, and in this place I will give peace." It would be hard to imagine a setting in which an ancient quotation would be more superbly applicable to modern life. Here are all the ingredients for a powerful sermon.

♦ SINCE NOVEMBER 26TH THE COMMISSIONER OF POLICE has prohibited all screeno and bingo and other games of chance in New York City's more than 400 motion picture theatres. Such gambling devices, installed ten years ago to attract theatre patronage during the depression years, have cost the New York theatres more than \$1,000,000 annually. Most astonishing, indeed well nigh incredible, in the Police Commissioner's order is his reference to the Christian church. The order concludes that "bingo, screeno and similar games of chance *will be allowed to operate only*

in churches if conducted by the church itself in the church hall or auditorium." Is this concession a tribute to the power and prestige of Roman Catholicism in New York City? The list of churches of all denominations throughout the United States that have resorted to such gambling devices to lure people or to raise funds has never been tabulated. If ever it were to be compiled, it is to be hoped that Baptist churches would be conspicuous by their absence. Early in December several Catholic churches in New York still continued their bingo evenings.

♦ A SERIOUS ERROR appears to have been made by the Office of Price Administration when it restricted preferred gasoline rationing only to "practicing ministers of any religious faith who regularly serve congregations." That ruling will bar all Baptist state convention, city mission, and promotion secretaries from extra gasoline allotments because they are not regarded as ministers of local churches. Thus the government, doubtless unintentionally and because of ecclesiastical ignorance, has given a discriminatory advantage to the Roman Catholic Church whose bishops and archbishops are regularly associated with

(Continued on opposite page)

THE GREAT DELUSION

Number 97

FOR WHISKEY BUT NOT FOR HUNGER

IN THE block above Baptist headquarters in New York City is a liquor store. Nearly every morning a liquor truck stands at the curb while the driver unloads cases of Portuguese wines and cases of Scotch whiskey, the latter proudly bearing the inscription, PRODUCT OF SCOTLAND. Doubtless the scene can be duplicated each morning in thousands of communities throughout the United States as the vast flood of imported liquor flows into American liquor stores.

All of it comes on ships. Repeatedly the American people are told that America's greatest war need today is not men, munitions, tanks, nor planes. It is ships. "Why ships?", asked President George B. Cutten in his famous speech at Cleveland. He gave his own reply. "Well, for one thing, to send grain to Scotland to be returned to us as whiskey. Are we insane?"

In the meantime, millions of children starve in France, Holland, Belgium, Norway, Poland, Greece, Jugoslavia, because of lack of bread. If ships are scarce, why use them to send grain for making whiskey? If ships are plentiful, why not use them to send grain to feed hungry children?

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local cathedrals. The government has likewise erred in another ruling. Preferred gasoline rationing does not entitle ministers to use their extra gasoline "to travel from home to place of worship." That seems like utter nonsense. If a factory laborer is allowed extra gasoline to travel to the defense plant where he is employed, why should not a minister use his gasoline to reach his church as his place of business? The Roman Catholic Church will not worry over this ruling because its priests and bishops usually live on property adjacent to their respective churches and cathedrals. It behooves all democratically organized denominations involved in this discriminatory ruling to protest and seek modifications. Otherwise their promotional activities and their state and city mission services will likely be seriously curtailed.

◆ THE RETIREMENT OF DR. ENOCH F. BELL from the editorship of *The Missionary Herald* (Congregational missionary magazine) after more than 20 years of service, removes a distinguished veteran from the editorial fraternity of the religious press. He began his career in 1902 as a missionary under the American Board in Japan. In 1906 he returned home to become associated with the late Dr. A. J. Barton who was then the American Board's distinguished Foreign Secretary. In 1920 Dr. Bell was appointed editor of *The Missionary Herald* which shares with MISSIONS the honor of being the two oldest missionary periodicals in America. For 40 years Dr. Bell has served the cause of Congregational foreign missions. His genial fellowship, his contagious enthusiasm, and his missionary optimism will be greatly missed by his editorial contemporaries.



THE LIBRARY

*Reviews of Current Books and
Announcement by Publishers*



Will Germany Crack? by PAUL HAGEN, is an illuminating survey of present conditions in Germany based on personal observation and on confidential reports from secret sources inside Germany and in the numerous countries under German domination. The author was born in Austria and knows whereof he writes. For reasons of discretion he uses a pseudonym. His identity and the sources of his information are known to the State Department at Washington. Here is a thoroughgoing, well documented report of life today in Germany with its vast control over food, clothing, and all supplies, regimentation of labor, use of millions of laborers from occupied lands because its own man power is in the army, shortage of gas for motor traffic, the constant transportation crisis since everything in Germany must now move by rail, liquidation of the German

middle class, ruthless crushing of all opposition in occupied areas, and the growing signs of revolt in the rising generation disillusioned about the war, and in the army itself. Gruesome is the author's description of what the winter cam-

paign in Russia in 1941-1942 must have cost German man power. He quotes a Swiss physician,

Conditions are unbelievable. The cold makes it impossible to operate. Everything freezes at five below zero. The seriously wounded are in a terrible state of depression. They are transported back to Germany in open freight cars. At least a third die on the way. Medicines freeze and the blood freezes in the wounds. Hundreds of operations are performed in unheated stables. There are no anesthetics, no bandages. Wounded Russians cannot be treated at all.

His answer to his own question as to whether Germany will crack from within is not hopeful. It depends largely on the political strategy of the nations arrayed against her. In spite of all the hardships and suffering and disillusionment inside Germany, the war is likely to be long and terrible unless the "United Nations" propose a

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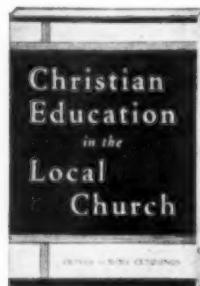
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This important book by Dr. Oliver De Wolfe Cummings points out the need for unifying the church educational program and goes on to explain ways and means of doing it. It puts evangelism at the very heart of education in the church. A final, brilliant summing up considers the future of Christian education. Cloth, \$1.00. Paper, 60 cents.



In painting this vivid picture of the history of the Burma mission, its present achievements and challenges, Dr. Howard displays an intimate knowledge of his subject. The "today" mentioned in these pages is ended. Yet, there runs through the narrative a silver cord of belief in Burma, which will never die. Cloth, \$1.00. Paper, 60 cents.

The Judson Press

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352 S. Spring Street, Los Angeles

plan of liberation which also envisages the liberation of a fully productive Germany. He pleads for a federation of all European states including Germany which so far "has not been advocated in any official war aims. Even the Atlantic Charter evades the issue." And his final conclusion seems irrefutable.

A European reconstruction that will really lay the basis for lasting peace will require the complete moral equality of all nations. This is the only way to prevent each new crisis from turning the defeated nations into the tools of adventurers and endangering the peace everywhere. Let the democracies propose and guarantee that and it will give a mighty impetus to the underground movement of the forces of disruption and will thereby hasten the end of the war and the establishment of a just peace. (Harper and Brothers; 283 pages; \$2.75.)

◎ ◎ ◎

Glimpses of Grace, by GLADYS C. MURRELL, is a helpful compilation of 30 worship services based upon women of the Bible. Each concludes with a prayer and a poem. (Abingdon-Cokesbury; 107 pages; \$1.00.)

◎ ◎ ◎

Japan a World Problem, by H. J. TIMPERLEY, is an outline of Japan's growth from the invasion of immigrants from Manchuria, Korea, Malaysia, and China, into the present militaristic minded nation. From early mythology sprang the legend that the Emperor was a direct descendent from the Sun Goddess. This gave birth to the belief that the whole nation is of divine origin. Japanese consider themselves the Sons of Heaven, and they desire to establish at any sacrifice of life and property the supposed superiority of their race. Japanese pride was severely hurt and deflated by the refusal of the Versailles Conference to recognize Japanese racial equality, and by

America's discriminatory Immigration Law of 1924. Japan now follows a war policy demanding "freedom from foreign money and foreign management." Not until national policy changes from militaristic power to human welfare can Japan and the world be at peace. (John Day; 150 pages; \$1.75.)

◎ ◎ ◎

David Livingstone, by BASIL MILLER, is a well written new biography about the famous explorer and missionary, following him from his Scottish home until he was found "alone on his knees." (Zondervan; 163 pages; \$1.00.)

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Faith Under Fire, by MICHAEL COLEMAN, is the story of All Hallows Church in London, which through the ups and downs of English history has ministered to all classes of men. Since the coming of war to London, this church, although destroyed by bombs and fire, still ministers to all conditions of mankind, to the suffering, the bombed, the hungry and the needy. Yet first and foremost in its work is the emphasis on the spiritual. Men and women, now meeting in underground cellars, and in homes are ministered to by this church. People "outside church life" have asked the Vicar many questions about God. In this volume he presents and answers their queries and reveals the mind of the non-churched toward religion. (Scribner; 160 pages; \$1.50.)

◎ ◎ ◎

The Voice of Books, by J. V. MOLDENHAWER, pastor of the First Presbyterian Church, New York City, is a collection of essays and addresses which have appeared in journals, or have been delivered before large audiences. The title is not sufficiently comprehensive to introduce the volume, which contains such themes as, "Improving The Hymns," "The Preacher: His Word and Mood," "Property and

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Character," "The Christian Compromise." The book shows admirably how to employ taste, skill, and wisdom in illustrating messages from the life and works of literary geniuses. (Abingdon-Cokesbury; 174 pages; \$1.75.)

@@@

Christian Missions in Today's World, by W. O. CARVER, for many years the distinguished professor of Comparative Religion and Missions at the Southern Baptist Theological Seminary, discusses the crucial issues of the missionary enterprise today. The church has not always been in the van of spiritual progress. State churchism, lust for power, forgetfulness of basic Christian truths, corruption and evil dimmed the church's consciousness to her divine mission; nevertheless, the church has made invaluable contributions to learning, piety, and social behavior. Actual problems concerning the missionary task and objective at home and abroad, which Catholic and Protestant have faced and which remain to be solved, are clearly and candidly stated. The church is called upon to give attention to the "Problems of Relation," that is, the interaction of the church with the world, and it is admonished to beware of all that is sectional or sectarian, to guard its message and keep its organization in relation to its world redemptive purpose, and to be a source of

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(Continued on page 63)

Whether Aliens or Citizens

A STATEMENT BY THE COMMITTEE ON CHRISTIAN MINISTRY TO JAPANESE EVACUEES

MANY articles recently in print regarding the evacuation of Japanese from the Pacific Coast, have of necessity been partial pictures. Even the Editor of MISSIONS was obliged to submit his article to a government agency for checking. Many changes had to be made before approved for publication.

Now that all the Japanese from the Pacific Coast have been settled in ten permanent Relocation Cen-

ters, the Committee on Christian Ministry to Japanese Evacuees, issues this statement to clear away confusion in the minds of Baptists, regarding the need of \$50,000 in the World Emergency Fund designated for ministry to the evacuees in the ten War Relocation communities. The committee hopes therefore that the following additional information will help in understanding how this money is to be spent.

More than 60% of the evacuees—71,000—are citizens of the United States who have as much claim to protection under the Constitution and the Bill of Rights as have Caucasian citizens. Moreover the Japanese aliens have never under our law been eligible for naturalization.

Serious misunderstanding has arisen because of failure to recognize the difference between the intent of the government and what actually happened. The remarkable speed with which the evacuation was accomplished made it impossible to avoid property loss conservatively estimated at 65%. It necessitated the use of hurriedly and inadequately prepared Assembly Centers; and it caused a fear and uncertainty that sent many evacuees into a near panic which they tried to hide behind bravely smiling faces.

The desire of the government that the War Relocation Authority Communities provide suitable living and employment for the evacuees is not yet fulfilled. All the communities were placed in wilderness areas which require time for development. For the present (November 1942) large numbers of people are still living under crowded conditions that combine the hardships of pioneer life with the social evils of metropolitan pressures. Fully 20,000 evacuees lived last summer without shade in a temperature that rose to 136 degrees; this fall the temperature has dropped below freezing before there were heating stoves. In more than one camp people used to a milder climate have no warm clothing. At least two camps have severe dust and wind storms, not merely unpleasant but definite health hazards. For the children (40% of the number of evacuees are 15 years old and younger) and for the young people schools are being established but so far without adequate equipment. In most camps recreational leaders have very little with which to work and no money is available from the government for this. Religious leaders are free to work but need literature and materials for service to all ages. In some cases three families occupy one room 20 x 25, with only thin curtains to divide the space; there is little opportunity for the intimate family experiences that develop strong family ties indispensable to the building of high character. Enforced idleness for large numbers waiting for employment openings and the low rates of pay (\$12, \$16 and \$19 per month) for even professional work at long hours is breeding unrest. Only a small proportion has employment within the camps. Perhaps worst of all, the fear of what the future holds with the threat of further loss of civil rights is breaking down personality.

In all of these things we must remember that justification of the United States' treatment of Japanese and Japanese Americans on the grounds that it is

better than the treatment of similar minority groups by Japan and Germany is illogical. For United States' behavior should be measured by Christian or at least democratic ideals rather than by totalitarian standards held by non-Christian Japan and anti-Christian Nazi Germany.

The World Emergency Fund money is helping to supply the working needs of our own Baptist ministers and missionaries among the evacuees. It is supporting Caucasian missionaries who are allowed to work inside the camps although they must live outside. It is relieving physical distress. It supplies scholarships for students released for study and helps in getting evacuees to work that is open to them.

Regardless of whether or not evacuation was a military necessity, the nation is faced with the grave question of how the thousands of loyal citizens and aliens among the evacuees can most quickly be given opportunity to contribute to the life and protection of this country that needs their strength and skills. *The government's answer to this question is re-settlement under the War Relocation Authority.*

Regulations now provide that any evacuee may apply for a permit to leave camp. The permit is granted only after a thorough investigation by the Federal Bureau of Investigation is completed and a certificate issued stating that the loyalty of the individual has been fully established. The evacuee may then leave camp as soon as he or she has employment promised or has been accepted as a student in a school approved by the Student Relocation Committee. The War Relocation Authority is encouraging the finding of work for evacuees outside military defense areas so that as rapidly as possible, they may be returned to regular civilian life.

Keen appreciation is due the government for placing men of high ideals as well as special administrative ability in charge of directing the ten War Relocation Communities. These directors deserve enthusiastic cooperation as well as commendation.

The Committee on Christian Ministry to Japanese Evacuees includes members who spent months on the West Coast, have conferred with Intelligence officers, been in many conferences in Washington, visited all the Assembly Centers and four of the War Relocation Communities, cooperated in joint activities with other interested agencies including other denominations, the Young Woman's Christian Association and the Friends Service Committee. Wide reading has provided additional background for their judgment as well as personal acquaintance of long standing with many of the evacuees.

For the Committee: G. PIT BEERS, ALICE W. S. BRIMSON, JOHN W. THOMAS, MARY MARTIN KINNEY.

Cooperative Realism in American Christianity

With daring realism and in a spirit of helpful cooperation the Federal Council of Churches and seven other agencies of American Protestantism, in joint sessions at Cleveland, Ohio, December 8-11, 1942, face the issues of war and peace and of tomorrow's reconstruction in rebuilding our shattered world

By WILLIAM B. LIPPHARD

DECLARING vigorously that "if the leaders of the United Nations do not make this a war for principle we may find too late that we have fought it in vain," Dr. Gordon A. Sisco of the United Church of Canada startled a vast company of more than 500 Protestant church leaders assembled in Cleveland, Ohio, December 7-11 in sessions of the Federal Council and other agencies like the Foreign Missions Conference and the Home Missions Council. He deplored the recent "secret agreement" with Admiral Darlan in Africa, fearing that such "deals" could easily be extended to fascist leadership in Italy and even Germany and "cannot be expected to call forth a great surge of energy from the people of France, England, Russia and China." Therefore he argued that any church pronouncements on post-war peace must be derived not from economic or political considerations or from prejudice or vengeance, but from the Christian revelation. The new world order must be based on Christian human values. It will be difficult for Americans to project that because we as a people, in spite of our increasing war casualties, will never be chastened by the suffering that the people of Russia, England, China, France and other occupied countries have endured.

Also typical of the realism with which this Cleveland conference faced the issues of war and peace, and of the terrific problems of post-war relief, reconstruction and readjustment, was a strong address by former High Commissioner Francis B. Sayre who escaped from Bataan last winter. A "Christian peace," he urged, must eliminate the old balance of power politics, must realize economic freedom for all mankind, regardless of race or color, and must do away with old colonial imperialisms based on human exploitation.

Against the background of such significant addresses the Federal Council wisely refrained from "plunging off the deep end" into all support of the

war. Its statement on the war declared that beneath the conflict of nations was "a conflict of moral ideas and of two different conceptions of the meaning and end of human existence." After setting forth the tyrannical objectives of the Axis powers and a contrasting set of Christian objectives of freedom, justice, brotherhood, and race unity, the statement concluded:

We do not hold that these Christian goals would become wholly impossible in the case of an Axis military victory; God has ways of working that are beyond our human limitations.

We do not hold that a victory of the United Nations would, in itself, guarantee the achievement of any Christian goals. . . . But external conditions will be vastly more favorable to working for Christian social objectives.

The triumph of Nazi principles would be a disaster to ecumenical Christianity. The triumph of unqualified nationalism in the state shintoism of Japan would be likewise hostile to the ecumenical idea.

As Christians we take our stand not as the mouthpiece of any national cause but as members of a world-wide fellowship. We therefore renounce hatred and vengeance and we commit ourselves to working for a just and durable peace.

Another reference to the war was included in the report on the state of the church which affirmed:

There are momentous issues at stake in this war. The church can be the church not by maintaining silence or by remaining aloof from this human struggle, but by recognizing the issues and by emphasizing those aspects of its message which keep the Christian in any of the United Nations from identifying the will of his nation with the will of God. God calls us to serve justice and freedom and not to use the ideals of justice and freedom as cloaks for national interest. . . . Any true solidarity with the Christians of the occupied countries and with the Christians in the Axis nations who stand against the pagan tyrannies which seek to control their souls should prevent our churches from seeking a position of neutrality in this struggle.

It was a foregone conclusion that the Federal Council would repudiate the Roman Catholic Hierarchy's

recently published claim to religious priority in Latin America. (See editorial on page 30.) The Council's strong declaration frankly admitted that it was "prompted by the Catholic statement." Nobody will misunderstand the meaning of this brief introductory paragraph:

We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith while by implication reserving for the hierarchy the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain.

The four-fold affirmation of religious liberty concluded with an invitation to Protestants and Catholics "to combine their influence in these days of supreme crisis to work for religious freedom and the other freedoms now and in the post-war world.

Under the euphonious title of "Spiritual Implications of Race and Culture" was projected an unusually frank and daring discussion. Dr. Liu Liang-Mo condemned American lynchings invariably featured in glaring newspaper headlines in China and said that China really wonders if the white man will really give colored people fair treatment after the war. Rabbi Hillel Silver deplored the fact that although Americans have glorified Chinese resistance of more than five years against Japanese aggression, no Chinese is allowed to become an American citizen. Then turning to his own topic he warned against the growing menace of anti-Semitism in America. "If there is to be freedom in the world after the war," he concluded, "there must be freedom for the Jew. If there is no freedom for the Jew there will eventually be no freedom for anybody." Freedom for any minority is inherent in the American Declaration of Independence which regards as self-evident truths that all men are created equal and are endowed by their Creator with inalienable rights of life, liberty, and the pursuit of happiness. The Christian church and the Jewish synagogue must make sure that this is not overlooked in post-war planning. In a brilliant address of matchless eloquence Mr. A. Philip Randolph, Negro labor leader, delivered a terrific indictment of Negro discrimination in American social and economic life, in defense industries, and in the Army and Navy. "The Negro is not only heartily supporting the war against Hitler in Europe," said Mr. Randolph, "but he is also fighting a war against Hitlerism in Washington, New York, Pittsburgh, Cleveland, Birmingham—wherever discrimination, segregation, Jim Crowism, and other nazi doctrines of race superiority are to be found."

The growing race tension in America brought about the largest attendance at the Council's annual interracial dinner in its history. Every table seat in the huge banquet room was occupied and hundreds of people who dined elsewhere came in later and stood or sat on the floor to hear speeches by two whites and two Negroes. Mr. A. Philip Randolph warned of grave consequences in some future world race war if the present war failed to bring social justice and race equality to the colored people.

The race issue emerged also in the Council's report on the state of the church which said:

The Negro problem is one aspect of a larger problem which the white world is facing as the result of the growing power of the people of Asia. The colored races are asserting their power. We can either change our ways and overcome our race prejudice or we can expect to enter a new period of disastrous world interracial conflict. *We know the right direction and we see how the judgment of God may descend upon us if we do not take it.*

One entire session at Cleveland was devoted to an impressive review of the wartime ministry to the nation by the Protestant churches. Thousands of army and navy chaplains have been furnished by the Commission on Chaplains which during the past several months certified or rejected more than 4,000 applications from ministers of all denominations in all parts of the country. The Commission on Camp and Defense Communities has ministered to civilian populations in industrial communities and towns adjacent to army and navy centers where thousands of people live in trailer camps, tent colonies and temporary housing units. To repress commercialized vice, restrict gambling, reduce drinking, establish decent community conditions, sponsor recreation programs, and furnish religious services, is a ministry that no single denomination can render alone. It must be done cooperatively. Churches outside the Federal Council must feel a sense of isolation and loneliness in these times as they contemplate the vast cooperative service thus being rendered. Other Commissions dealt with the resettlement of Japanese evacuees, with conscientious objectors to war, and with foreign relief appeals. Clothing, medical aid, food, rehabilitation, and other services have been made available over a wide area to refugees, prisoners of war, starving children and mothers, and stranded missionaries. Of increasing importance is the Council's Commission to study the Bases of a Just and Durable Peace. "Taken in the aggregate," declared retiring Council President Dr. Luther A. Weigle, "these services constitute a marvelous record of wartime ministry. They make it clear that the churches stand together as a unit in providing a re-

ligious ministry in time of war, in bringing relief as agencies of mercy and in launching a widespread study of what the churches should contribute to the building of a better world order after the war."

This record of what is now being done led logically to a consideration of postwar reconstruction. General Secretary S. M. Cavert had recently spent six weeks in France, Switzerland, Portugal and Spain. He had returned from France just prior to its entire occupation by Hitler's forces. Paying high tribute to church leaders in Europe for their efforts to build Christian solidarity in spite of the hindrances and divisions of war, Dr. Cavert went on to say, "The Church in Europe, in spite of all it has suffered—or perhaps because of it—has a surprising spiritual vitality. Some of its best leaders are imprisoned or interned. But their influence is even greater than if they were free. In many cases the Church is the greatest center of resistance to Nazism."

The program of reconstruction included a vast array of items. Churches and other ruined buildings must be restored. Resources of Christian movements whose funds were confiscated must be replenished. Christian institutions of mercy will need immense assistance. Christian youth organizations must be reconstructed. An entire new supply of pastors must be trained. Foreign missions must be reestablished.

Meeting in separate and in joint sessions were several other interdenominational organizations in which Northern Baptists are well represented. The Home Missions Council faced the problems of depleted rural areas, congested defense communities, migrant laborers, Japanese Pacific Coast evacuation, the emergence of Alaska into world prominence, minority groups, Indians, sharecroppers, and what effect the present financial trends in America will have on the future maintenance of home mission hospitals, homes, and schools.

The Foreign Missions Conference had built its program around the general theme, "The Meaning of the World Revolution for World Christian Missions." Even Dr. John R. Mott, now nearly 80 years of age, who had traveled for 54 years across the earth, admitted that it was for him an entirely new world. "Our time is so different from any that has ever been lived." Dr. R. E. Diffendorfer analyzed the revolutionary forces wrecking our civilization. Only the church can save America from another post-war American isolationism. The church and its missionary enterprises must build a new world of freedom, equality, security, and community. Confirming his diagnosis was the testimony to missions in China by Dr. Timothy Lew. "The churches in China are no longer foreign missions," said he. "They have become

permanent realities in the life of China. And the missionary was never held in such high esteem as now. During the past five years of danger and upheaval in China he was always the first to arrive and the last to leave. By his steadfastness he has completely turned the tide of the anti-religious movement of a dozen years ago in China." Dr. Luman J. Shafer urged a united cooperative missionary approach to the new China. Mrs. Otis Moore predicted a long period of unrest in India which needed "a Christian base for freedom, because freedom is what India will have regardless of the outcome of the war." Rev. George W. Carpenter (formerly Baptist missionary in Congo) discussed the relation of the white race to Africa. Trusteeship must be replaced by guardianship and finally true partnership. "In Africa," he concluded, "the church must create African creators of a Christian African society." Dr. George P. Howard (*who wrote the article on pages 10-14*) described South America as "Christianity's most gigantic failure in spite of 400 years of Roman Catholicism."

For the first time in its history of 35 years the Federal Council elected an Episcopalian as its new President. He is Dr. Henry St. George Tucker, Presiding Bishop of the Episcopal Church. Thus he follows the line of "apostolic succession" which includes two Northern Baptists (the late Dean Shailer Mathews and President A. W. Beaven), several Presbyterians, Methodists, Congregationalists, and members of other communions. Bishop Tucker served for 13 years as a missionary in Japan. As Presiding Bishop in the United States, his rank is comparable to that of the Archbishop of Canterbury in England.

A proposal to merge eight interdenominational agencies like the Foreign Missions Conference, the Home Missions Council, and the Federal Council itself, into a new North American Council of Churches, was approved for submission to the 25 denominations now members of the Federal Council in the hope that all will ratify it by 1945 when the new organization will come into being. It will "manifest the essential oneness of the Christian churches of North America in Jesus Christ as their divine Lord and Saviour."

The need of demonstrating the "essential oneness" of the Christian churches was superbly epitomized at the closing session in a statement by Rev. Harold A. Cockburn of Dumfrees, Scotland, who brought fraternal greetings from the British Council of Churches. "The times in which we live," said he, "are proving too strong for a divided church."

That must be the essence of cooperative realism in American Christianity as it faces the post-war world.

When Priorities Are Ended

A Growing Church Extension Reserve Fund Will Mean Much to the Future of the Denomination



No church spire is visible in this new housing project for war workers in San Diego, California

By EDWIN A. BELL

PEOPLE who think in terms of the future of American Baptists are becoming increasingly enthusiastic over the present opportunities and the inherent possibilities of the Church Extension Reserve Fund. Contributors to the Fund are giving because they consider their gifts of today and tomorrow in terms of building stronger churches in the suburban areas. They look ahead to the day when building priorities are ended.

American citizens are now cooperating in many ways in order to support the government, and one of the most important is the purchase of War Bonds. A calculation of the Baptist per capita share of the \$12,000,000,000 bond sale program for this fiscal year suggests that by July 1, 1943, Northern Baptists will hold about \$90,000,000 of such bonds. Thus if Northern Baptists invest their share of \$12,000,000,000 in bonds, they will put \$90,000,000 into these bonds this year. Many feel that by making these bonds payable to the Northern Baptist Convention for the Church Extension Reserve Fund they are helping both the government and the

promotion of the Kingdom of God in new areas where their money will count in the future.

WHAT IS THE CHURCH EXTENSION FUND?

Dr. G. Pitt Beers gave this splendid definition before the Cleveland Convention: "*The objective of the Church Extension Reserve Fund is to establish and strengthen churches in new and growing communities in city areas where we may expect that within a reasonable time the church may not only become self-supporting but may contribute substantially to the missionary enterprise.*"

Examples of the transition from a *supported* church to a *supporting* church are plentiful. Your own church may perhaps be placed in this category. It may be like the church in the far west which was founded in 1922, erected its present building in 1932, and now has a membership of more than 1,000. Moreover, it has founded two other churches and all three of them give liberally to the Unified Budget of the Northern Baptist Convention. On the other side of the nation a church founded 17 years ago, costing the denomination \$11,800, has already returned \$33,881 to the Unified Budget. In terms of prof-

itable investment, is it not a good business proposition to build new churches in these suburban areas? Of course much more is involved than money. Christian lives, Christian homes, Christian boys and girls are at stake. We cannot afford to let our people go unchurched, without a shepherd. There are at least 165 areas where new church buildings are needed. They are needed for individuals and also as a foundation for our denominational life and enterprise. Although actual construction may not be possible just now, nevertheless new churches are being organized and congregations are meeting in homes and other available places. Keeping up with the growth of these new communities is serious business and demands the most earnest support of all those who believe in the Baptist tradition of soul freedom and religious liberty. We have a great mission in the post-war world. We can begin now by contributing to the Extension Fund.

One very definite way to build now for the future is to establish Baptist congregations in the new defense areas many of which will undoubtedly become permanent towns. On the West Coast, especially, the citizens of these recent developments feel sure that these defense areas will become vital factors in peace-time reconstruction. Northern Baptists are thus presented with a great opportunity. The future of the United States and the future of American Christianity will be influenced by these production areas which are thinking in terms of tomorrow. If the communities are Christian, then the whole nation is more likely to become Christian. But if such an opportunity is neglected, our entire de-

Many defense plant workers live under almost impossible conditions. Old street cars become homes. The abandoned water tower is now a two-family house!



nominational program will suffer. The Church Extension Reserve Fund is dealing with realities, with the spiritual foundations of post-war America. Some day priorities will be ended. Then we can erect the material structures needed to house religious work now being established in newly formed suburban and defense areas. And the reserve fund, to be ready when building restrictions are lifted, must be created now.

SPECIAL OFFERING DAY

Sunday, January 31st, is being set aside as a special day for the ingathering of contributions for the Church Extension Reserve Fund. On this Sunday the contributions of bonds of all types—series "E" "F" and "G," as well as Civilian Bonds. An attractive model of a church, to serve as a depository for the bonds, will be placed in the local church. (*Every pastor has received a working drawing with instructions for building the model.*) This will help dramatize the objective of the Fund and initiate an intensive campaign to raise the goal of \$250,000. On this Sunday, Northern Baptists will have the opportunity of providing today for the building of churches tomorrow in suburban areas where they are of the utmost necessity. It also should be noted that special gift envelopes have been provided to contain stamps and bonds. They may be secured by writing directly to your state office.



Echoes from November Convocations

Mason City, Iowa.—"Mason City Convocation best yet in many respects. Attendance 450. People thrilled."—BENJAMIN H. WARD, Promotional Director, Nebraska-Iowa.

Schenectady, N. Y.—"Schenectady attendance 700. Enthusiastic response from pastors and people."—EDWIN A. BELL, Team Leader.



AT THE CONVOCATION IN UTICA, N. Y. Missionary G. A. Sword of Burma, New York State Director of Promotion, H. B. Lundgren, Rev. Walter Lee Bailey, Pastor of Utica's Tabernacle Baptist Church, Rev. Ruthven Chalmers, Pastor of Boonville's First Baptist Church, Rev. Weldon M. Wilson of Chicago, a member of the Convocation Team, and Mrs. John R. Snell, Convocation Registrant

Sioux City, Iowa.—"Meetings thus far have shown enthusiastic spiritual response which is heartening to the team and promises well for the future of our churches."—Mrs. JOSEPH ANDERSON, Team Member.

Williamsport, Pa.—"Splendid Convocation with real spiritual uplift. Practically every church represented. Total attendance 415."—ROY B. DEER, Executive Secretary, Pennsylvania Baptist Convention.

Presque Isle, Maine.—"Total registration 450, including 20 ministers. Well pleased with the team. Looking forward to more of this type of meeting."—FREDERICK PERRY, Convocator.

Great Falls, Mont.—"The spirit of the Convocation was at its best. Everyone was full of appreciation for the benefits received. All of our churches have been definitely helped."—BRUCE E. MILLS, Convocator.

Minot, N. D.—"The Convocation at Minot had larger attendance than at the state convention."—G. PIT BEERS, Team Leader.

Milwaukee, Wis.—"Fine attendance and spirit. Good afternoon meeting. Packed rooms at two convocation dinners. Standing room only at evening session."—JOSEPH A. COOPER, Team Leader.

Wichita, Kan.—"Total registered attendance at the Wichita Convocation was 704, with about 100 more actually present. Altogether 43 churches were represented."—O. C. KING, Convocator.

Dodge City, Kan.—"The program from 2:30 to 4:30 P.M. and from 8 to 9:30 P.M. was broadcast. We had a fine time and the people remained in great numbers to tell us how much they appreciated it. One rural pastor who had brought a car-full 145 miles said 'We'll never forget this day.'"—PAUL CONRAD, Team Leader.

The splendid reports coming in from early convocations are indicative of intensive, consecrated

work on the part of local convocation committees. The team members are all rendering splendid serv-

ice and the response is enthusiastic from all who attend these significant gatherings. The convocators and committee members in areas looking forward to convocations in the future are urged to work with a spirit of faith and high expectation. It is obvious now that the convocations are destined to make a distinguished contribution to our denominational work this year.—EARL FREDERICK ADAMS.

CONVOCATION TEAMS

January Circuits

Circuit X: Idaho, Oregon, Washington
Dates: January 18–February 2

Team: Rev. G. Merrill Lenox, Leader
Rev. C. Arlin Heydon
Mrs. L. E. Swain
Rev. Eric Frykenburg

Circuit XI: Pennsylvania (Philadelphia)
Rhode Island, Massachusetts
Dates: January 14–28

Team: Rev. Jesse R. Wilson, Leader
Rev. Edward Catlos
Rev. Frank Fagerburg
Mrs. Orrin R. Judd
Rev. E. T. Dahlberg
Rev. J. A. Cooper

Circuit XII: New Jersey
Dates: January 11–19

Team: Rev. Edwin A. Bell, Leader
Miss Helen C. Schmitz
Rev. C. H. Heimsath
Rev. Gustaf A. Sword
Rev. Elmer A. Love

Circuit XIII: Arizona, Southern California
Dates: January 11–22

Team: Rev. Paul H. Conrad, Leader
Rev. Harold Geistweit
Rev. B. I. Anderson
Mrs. H. S. Palmer

Circuit XIV: New York City and Brooklyn;
Cleveland, O.; Chicago, Ill.; Detroit,
Michigan
Dates: January 11–15

Team: Rev. M. Forest Ashbrook, Leader
Miss Helen Hunt
Judge E. J. Millington
Rev. C. Oscar Johnson

Compulsion or Persuasion?

*Northern Baptist Laymen and
the Pension Fund Crusade*

By G. MERRILL LENOX

A BANK president from an eastern city in a meeting of his church trustees said recently: "No minister can save out of his earnings for old age. My father and my

grandfather were ministers. Neither of them could possibly have laid away enough to assure even a subsistence in his days of retirement." He spoke quietly yet with passionate conviction as he continued, "Every church should be compelled to put its pastor in the Retiring Pension Fund of the Northern Baptist Convention." In another community a prominent layman spoke in similar vein. "Pleading to the churches that the pastor be given pension protection is foolish," he declared. "What ought to be done is to have the Northern Baptist Convention vote to require every church to take this step, which is so obviously demanded by Christian justice."

Of course, these laymen do not realize how deeply entrenched is the Baptist principle of the complete independence of the local church. It is heartening, however, to hear so many saying: "It must be done. It must be insisted that every church do it." Obviously, no church can be coerced into doing anything. Laymen, however, can keep on pressing the urgency of this matter until the thinking of the denomination constitutes a type of moral and spiritual coercion which no church could ignore with conscience and self-respect.

Still another layman has declared: "The church should pay the entire amount of pension dues freeing the pastor of his responsibility." This opinion is cited to suggest how keenly many thoughtful, generous laymen feel about this issue and how far they are willing to go. Many other major denominations impose upon local churches the obligation of participation with their pastors in Pension Fund membership and some make it mandatory for the churches to pay the full dues. Should not every local Baptist church voluntarily and cheerfully pay at least its proportionate share of its pastor's dues?

Mainly responsible for seeing this task through to a successful finish are the laymen. The National Council of Northern Baptist Men and its constituent state groups have adopted the Baptist Pension Crusade as one of their main objectives. Outstanding church men in every community are giving generous blocks of time to this enterprise. While there is nothing inappropriate about a minister's suggesting to his officials that he would welcome pension membership, most ministers are restrained by modesty from pressing the matter to the extent necessary to obtain action. Therefore, it is urged that every Baptist layman consider himself the *one man* who must promote interest in his church until the final vote is taken.



Packing books to be shipped to one of the camps of prisoners of war

"The Barbed Wire Legion"

One of the most important aspects of relief work is the help given through the World Emergency Fund to the War Prisoners' Aid Committee of the International Y.M.C.A. It is estimated that there are now over 6,000,000 war prisoners.

The War Prisoners' Aid of the Y.M.C.A. has already established

its services in Germany, Occupied France, Switzerland, Great Britain, Canada, Australia, Egypt, India, Palestine, Jamaica, and the United States. This work is being maintained at full strength and expanding, and receives the whole-hearted collaboration of the military authorities and the prisoners of war. Representatives visit the camps, talk with the prisoners, plan with them their programs of educational, social, athletic, musical, artistic, and religious activity and culture; list their needs; order the necessary supplies; and assure the prisoners that the outside world remembers them and cares.

In Japan, a strong committee of neutrals, in close collaboration with the Japanese Y.M.C.A., is to work among the American, British, and Dutch prisoners.

A Dimly Lighted Lamp in a Large Dark Room

The church missionary quota stands for "Our Unfailing Witness" for Christ through His church. A Baptist state secretary reminds the pastors in his area that it is a good time, when beginning to raise the "quota," to think of it in terms of specific missionaries, definite enterprises, real people. Raising the quota is far from being a duty. It should be a joy—the joy of supporting the missionary enterprise in the coming year. "Loyalty to our missionary cause," says Secretary Paul Judson Morris, "is being considered this year in an hour when Christianity in our unhappy and warring world is like a dimly lighted lamp in a large dark room. We are so keenly aware of the darkness because, watching that dim light, and ourselves knowing Jesus, we realize how bright the room and the world could be if our witness were truly unfailing." Whatever we give to the Unified Budget helps to bring back into this dark world the Light of the World.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

"We Wash the Wounds and God Heals Them"

Medical missions in war-torn China

How well these words, carved above the entrance to a mission hospital in India, express the spirit of medical missions and missionaries! The Great Physician healed men's bodies as well as their souls, and those who have caught His spirit have always waged the same conflict against disease. The hospital is a Christian institution. It did not exist until after Christ, and today it is found wherever He goes in the person of His missionaries.

China's Immeasurable Need

In the fifth year of war China has perhaps the greatest need for the medical ministry of any country in the world. Today the Church Committee for China Relief assists 129 hospitals in Free China—practically every civilian hospital among the 150 million people in the 15 provinces. Of these 113 are under mission auspices. The Bixby Memorial General Hospital at Kit- yang, Free South China, which is considered nearest to the front lines of any in China, is the principal hospital for the care of the war wounded in that part of Kwangtung province. The staff and patients frequently hear cannon fire when the enemy is raiding a small town for food or reprisals. They are in constant danger of being cut off from Free China by the invading army, and if that should happen, it will be impossible for all of them to get away. "We do need your prayers for vision, strength and guidance, should they come," writes Dr. Marguerite E. Everham, who has been standing by at the hospital alone so that the other



Dr. Marguerite E. Everham

staff members, Dr. Wm. Braisted, Miss Dorothy M. Campbell, and Miss Seater-Margaret Drever, could take much needed vacations. "One of the worst effects of the war," she continues, "is the feeling of uncertainty for the future and the paralyzing effect this has on constructive thinking. Being a missionary during wartime presents a greater challenge than in ordinary times and requires better health, greater strength, courage and consecration."

The Hospital and Church Work Together

Kityang, a city of 100,000, is a well-nigh ideal mission station. The close cooperation between the Bixby Memorial General Hospital and the strong central church, located there, has strengthened both institutions. Miss Grace Chen, the pastor's assistant, is a very earnest

Christian young woman. Her education is respected and her loving way and ability to understand conditions and her deep prayer life give her an entrance into many a heart and home. Her Bible class for nurses does much for the girls during the years of training when they meet many new experiences and develop rapidly. The transformation in these student nurses is a miracle; they seem so young when they enter training and in a few years they are filling responsible positions.

Miss Liau was one of these. She was a graduate of the Meihsien Girls' School and very anxious to study nursing. All her qualifications were good, but in the beginning she was not very keen about attending church. However, she became much interested in the Bible class taught by Grace Chen and went regularly. Soon she found new life and joy in Christ as her Savior, and wanted to be baptized. Since her family was one of some means and so far none had broken from the old ways of worship, she was advised to talk it over with her parents. Much to the surprise of all, her father and mother readily gave permission for her baptism. Later we learned that her mother was convinced of the benefit of the new religion in her daughter's life because during vacation time the three sisters did not have the usual petty quarreling in the home.

Doctors and nurses in the hospital are frequently called upon to help with the church work. Several teach in the Sunday school. Others attend the morning watch service which Miss Chen conducts in the church every day at sunrise. Some of the church people call on hospital patients. Patients who have shown

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interest in the gospel are given letters of introduction to the pastor of the church nearest them. When the Bible women do country calling, they visit former patients as much as possible. Often a nurse and doctor and Bible woman call in the city and in near-by villages. Because of this constant outreach into the community people are more and more ready to listen to the professional advice and to the message of the church.

Cholera Epidemic

In 1937 cholera came inland to many places in Kwangtung province. Because it is usually a disease of the seacoast, and Kityang is forty miles up the river, the hospital was not prepared. As soon as supplies could be procured, the staff gave a large number of inoculations. The epidemic finally faded away.

The next summer all were ready; all mission hospitals and a special group sponsored by the League of Nations Health Commission cooperating with the Chinese government did large numbers of inoculations. The staff did about 8,000 inoculations. The whole section of the province was surprised to see the epidemic break and really be finished about two months earlier than the year before.

Mission Hospitals Carry On in Japanese-Occupied China

Swatow, South China: While the English Presbyterian Hospital in Swatow City was closed as it was in a location the Japanese wanted, our Scott-Thresher Memorial Hospital at Kakchieh, across Swatow Bay, was allowed to go on because it was considered off the beaten track. Dr. Chen, our good Chinese surgeon, has taken the superintendency with Dr. Fu remaining as the doctor in residence at the hospital. Three of the eight graduate nurses are staying as well as the

laboratory technician, who is also cashier and businessman, and the chaplain. With this very much reduced staff it is hoped to keep the hospital open, continue the clinic and outside dispensary work, and thus preserve the set-up for future development. The student nurses were dispersed to their homes shortly after December 8, 1941. Some have since made their way to the Kityang Nursing School. All five staff nurses headed for Free China, where they hope to do their bit for China. We see Chinese Christianity asserting itself in the willingness of Dr. Chen and Dr. Fu and a group of nurses to try to carry on our Scott-Thresher Memorial Hospital for the sake of its future usefulness to the church and community even though it means risking quite possible danger and certainly no special gain for themselves.—*Velva V. Brown, M.D.*, repatriated from Swatow on *M.S. Gripsholm*, August 1942.

Ningpo, East China: Despite bubonic plague, cholera, bombings, fire, and enemy invasion the Hwa Mei Hospital continues to serve. The four Chinese doctors, who with Dr. Harold Thomas, make up the staff, are still there. One of



Miss Rose Liu of Shaobing, East China, with a young patient

them, Dr. L. C. Ting, became superintendent in the fall of 1941. Most of the nursing staff has also stood by. Miss Willie P. Harris writes that the Hwa Mei Nursing School is probably the only one in China which carried on without the loss of even one lecture period during the time of invasion.

Shaoing, East China: The chief difficulties of the Christian Hospital have been funds and drugs. They have had to discontinue their public health work and refuse certain kinds of cases because of the lack of these supplies. Dr. Lincoln Pan is now superintendent of the hospital and Dr. R. E. Stannard continues as head physician. Dr. Helen Shwai and Miss Rose Liu, head nurse, have fully recovered from tuberculosis and are carrying full schedules. The training school has about 40 nurses with eight graduates on the staff. At least three of these had a chance to go into Free China, but they made their decision among themselves to remain in the Christian Hospital.

Shanghai, East China: The Margaret Williamson Hospital and Woman's Christian Medical College continue their work in the several centers scattered over the city. Dr. Josephine Lawney and the three other missionary staff members resigned their responsibilities at the hospital, making it possible for the Chinese staff to carry it on as a Chinese institution.

Awaiting repatriation: All of the missionaries in Japanese-occupied China will probably be repatriated. They have full confidence in their Chinese colleagues to whom they will entrust responsibility for the work until they are able to return to help them. Continue to pray for those in Free China that they may meet their opportunities, and for those in occupied areas that they may have courage to remain true to their convictions.

(Continued on page 62)

TIDINGS

FROM THE FIELDS



Maker of Hats Becomes Christian Ambassador

NOT all the large felt hats that protect men from the elements are factory made. Many of the Mexican sombreros are made in the home. A member of the Miahuatlán congregation is a hat-maker, who buys the raw wool, then cleans and converts it into hats of various colors in his home. In order to acquaint oneself with the various processes of preparing the wool, steaming and shaping it, passing it through the acid bath, and the final shaping of the hat on forms and dyeing it the desired color, one must visit the worker every day of the week. It is well for those of us who are accustomed to the factories and their mass production to have a thought for these workers who carry on all of the labor in their homes. This artisan can make 12 to 15 hats during the week. If sales are good, he can set aside the necessary amount to purchase the raw material for the next week's stint. But when sales are poor the family must reduce its living allowance to the barest necessities.

It was in such a time, when the father was desperate because he did not have even beans to feed his children, that he was searching for a way out, and heard the gospel for the first time. He began attending the Bible study groups, and reading the scriptures for himself. Then he brought his wife and children to Sunday school. Two years ago this father and mother confessed Christ publicly in baptism. They have remained true to their convictions and are providing a Christian home for their children.

Among the new Christians in

Miahuatlán the father is recognized as a faithful follower of Christ and a man of good judgment. He has introduced new people to the church and has answered their questions and helped them to solve their problems, because he has studied the Bible to satisfy his own questionings.

This past year the mother was elected treasurer of the Women's Society and superintendent of the Sunday school. In spite of selling hats one day a week in the market, she is a regular attendant at the Women's Society, frequently taking part in the programs. She has also found time during the week to prepare the worship programs of the Sunday school, and to be regular in attendance Sunday mornings with her five little girls. What a different home these children have because their parents are Christian! — *Marjorie Hall.*

Outstation Work in Puerto Rico

"Enlarge the place of thy tent . . . spare not . . ." These words revealed to us the Lord's desire that we should expand the work beyond Barranquitas and into its *barrios*. We organized trips to different points to explore the land and find how and where the Lord wanted us to begin. During the past six months, La Cuchilla has been opened to us. This place had been tried by the neighboring churches of Orocovis and Coamo, but later given up. Now the Lord is trying us on this field. It is a two hours' walk up hills, through country trails. The homes are widely scattered and those close to the little chapel give

no sign of spiritual interest. If it rains, as it frequently does, it is an adventure to come down from those hills after the service, in the dark and with the certainty that it will be midnight before we reach home. Yet the work continues. We have Sunday school with a few and the week-day service with a larger attendance. It is discouraging at times, but we feel the Lord wants us to stand by in loyalty.

In Usabon the work is by the roadside. The Lord answered our prayer in regard to this point by using a church member who lives in the community. In calling one day from home to home she discovered the people were anxious to hear about the gospel. On one occasion she was invited to have a service in one of the homes. With great enthusiasm she came to beg us to take care of this service, and so we did. That was the beginning; now every Tuesday evening as many as 70 assemble to hear the Word of salvation. We have Sunday school and even though the Catholics also have started work there, our group has not diminished. "We want the Word straight from the Bible," one man remarked.

Helechal is our third preaching point. Here we have two whole families that are Christians whose joy is contagious. Every week the service is held in a different home, for there are many now open to the gospel. The gatherings are attended chiefly by men and the number varies from 20 to 30 or more. As we look at the eagerness in the faces of these people as they listen and as they sing, we know that there will be a glorious harvest some time soon. — *Mercedes Melendez.*

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Overland to El Salvador

Miss Estoy Reddin, after her furlough in the States, arrived in El Salvador in October. In anticipation of the journey she wrote:

"The return trip to El Salvador will be quite different from my journey four years ago. This time there'll be no fine cruise boat with all the comforts of the States to make the trip easy and comfortable. Instead we shall go overland by train through Mexico and Guatemala. The river that serves as the boundary between these two countries will be crossed by row boat. Luggage will be transported from station to station by wheelbarrow on dusty roads, while we trail along behind on foot, even if the distance be a mile. Despite these inconveniences and the fact that it will be necessary to carry all our own food and drinking water with us for that part of the trip that lies between Mexico City and El Salvador, there is much for which to be thankful. We are glad that it is possible to return to our fields despite the fact that we live in a war-torn world.

"I'm thankful, too, that I shall have a traveling companion, a new missionary who is going down to Colegio Bautista in Managua, Nicaragua. Although I've never met Virginia Like, I feel as though I know her because of our exchange of letters, and I'm eagerly looking forward to meeting her in New Orleans, from where we shall continue our travels together. It is a

cause for rejoicing that in troubled times like these we can still send out new missionaries to proclaim the message of peace and love. Does it not thrill you too, that there are young people in our churches who are still willing to leave home and the increased opportunities for earning a big salary in the States, to go out to something new, untried, and unknown, because they have heard Christ's call, 'Follow me.'

"I go back to El Salvador with a host of new friends. May I say a big thank you for all your friendship means to me? Now when I write to you or receive mail I shall be able to call a face to mind to associate with a name." — *Estoy T. Reddin, Santa Ana, El Salvador.*



ABOVE: The Garcia family, Miabuatlan, Mexico.

BETWEEN: Part of the Sunday school in Ponce, Puerto Rico

Scholarships Needed for Latin-American Students

The Christian school is the sure foundation on which a strong and growing church is built. Northern Baptists have seven excellent schools in Latin America, each outstanding in scholarship and thoroughly permeated with the Christian spirit. Several have boarding departments where lives of students are molded 24 hours a day. All of these schools are full and have waiting lists because of their recognized standing.

Many boys and girls in Baptist homes, however, because of poverty, cannot provide the required fees. For such children the schools are seeking scholarships. Some of these students may be leaders of the future, just as Don Esteban Rodriguez was twenty years ago a scholarship boy and is now an indispensable leader in the church and assistant principal of the Baptist high school in Santa Ana, El Salvador. Money given for scholarships does double duty; it helps the student and increases the available funds of the school.

NOTE.—The above paragraphs are taken from the new free leaflet, *Forward with Latin-America*. If you have not seen it, send to the Baptist Literature Bureau or your State Convention office for copies. Publicize in your church the urgent needs of the Latin-American fields for which Northern Baptists are responsible.



FACTS AND FOLKS

In the office of the British Consul in Detroit, Mich, and in the presence of photographers and distinguished guests including representatives of Baptist women's organizations in Michigan, Miss Ethel Cronkhite on November 19th was formally presented with the Kaisar-i-Hind silver medal for "distinguished public service in India." She had previously been notified that the medal had been awarded to her but because of her absence from India the ceremony had been transferred to Detroit. (See *Missions*, October, 1942, page 501.) Miss Cronkhite was photographed as the Consul pinned the beautiful silver medal on her left shoulder. He read the reason for the bestowal of the medal and complimented Miss Cronkhite on her accomplishments. He also presented her with two new books on India written by Indian men known to them both. Miss Cronkhite made a fine reply in thanking him after receiving the medal. She has given 22 years of missionary service in India.



The native in Central Africa still finds it difficult to understand the meaning of the war. "The work of the missionary is much complicated by the war," writes Dr. P. A. MacDiarmid of Belgian Congo in his annual report. "The white man came to put a stop to wars in Africa, but now the white man is chiefly responsible for the present world conflict. He came to preach peace and good will, but now everywhere the Congo native sees hatred between race and race, between Christians and Christians. Fighting for democracy or ideology means little to the African, but when ideology is symbolized in the seizure of lands and peoples he can understand and agree that it must be stopped."

News brevities reported from all over the world



George P. Howard who wrote, "A People in Need of Spiritual Anchorage." (See pages 10-14)

First prize of \$25 awarded by *The Atlantic Monthly* to students in the private schools of the United States, was won by William Lyon Phelps II, great-nephew of Prof. William Lyon Phelps of Yale University, grandson of Dr. and Mrs. Arthur S. Phelps of Berkeley, Cal., and son of Dr. Dryden L. Phelps of West China Union University in Chengtu. Title of his winning essay was "Chengtu Incident."



The war is creating hardships for Christian workers in the Donakonda field in South India. "Merchants have been profiteering in food, clothing, and kerosene, and some of our people are reduced to only one meal a day," writes Rev. Philip S. Curtis. "Trains are blacked out at night. It seems so strange to have a locomotive pull into a darkened station without headlight. Nevertheless, our people uncomplainingly carry on. Some of our Christian lads in the Indian Army send contributions back to their churches. Although

the world is in eclipse, the light from the Cross shines brighter than ever before."



An important affiliation of Baptist educational institutions that should be of great significance to American Baptists in the northwest will likely soon be consummated. If approval is voted by the trustees of Sioux Falls College at Sioux Falls, S. D., and by the General Council of the North American Baptist General Conference (formerly the German Baptist Triennial Conference), the Rochester Baptist Seminary (formerly known as the German Department of the Colgate Rochester Divinity School) will be removed to Sioux Falls and affiliated with Sioux Falls College. "The affiliation holds great promise for the future of Christian education in the northwest," says The Sioux Falls College Bulletin. "It will bring a strong new educational service to the area, with enlarged collegiate offerings as well as ministerial training."



Regents Park College in October inducted its new President R. L. Child as successor to Dr. H. Wheeler Robinson, who retired at the age limit. Several years ago this famous English Baptist theological seminary was transferred from its familiar "Regents Park" environment in London to Oxford. No Baptist institution had heretofore existed at this great university center. Its present property there consists of Helwys Hall, which houses a hostel, a chapel and the president's residence. The name commemorates a 17th century Baptist pioneer of religious freedom. At the induction ceremony Dr. J. H. Rushbrooke, president of the Baptist World Alliance, presided and delivered the address.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

New Year Goals

Area Conferences on Christian Education have been held in the various states of the Northern Baptist Convention between June and December. Seven phases of the program have been lifted up particularly in these conferences: work with children, youth, adults, leadership education, missionary education, student counseling, weekday and vacation church school.

Each state and association has set for itself goals for the year 1942-43. As we turn to the new year of 1943 it is imperative that all those who are related to the program of missionary education clearly envision certain goals for themselves and for those whom they serve.

In travelling through more than half of the 48 states during the last few months, we have had opportunity to note many problems which have arisen due to war industries, Army, Navy and Air camps, and overburdened transportation facilities. Everyone who is related to the church has a double responsibility to maintain emphasis on a program of Christian education and missions, as well as to participate in the national emergency in other practical ways. The challenge to Christians was never greater; the opportunity was never clearer. There was work to do which only the church folk can accomplish.

Missionary education has the responsibility for lifting up the emphasis upon world brotherhood in Christ, for the value of personality and the need to redeem persons and change the world through Christ.

It should be the aim of every church to have a school of missions before April 30th. A study of Burma or Latin America provides a Christian interpretation of world events. Adults, youth and children may fit themselves into the changing pattern better if they are aware of the Christian program and the power of the gospel in the world today. Every Secretary of missionary education, reading, Guild, Crusade or Royal Ambassador work should feel the challenge to see that the Christian interpretation to the world situation is provided for every church.

Missions in the church school and in midweek church night programs should be lifted up in order that every group in the church may have some regular opportunity to be related to the ongoing work of Christ throughout the world. None of these presentations is an end in itself. The work of missionary education is directed toward emphasizing the value of personalities and their need for Christ to maintain missionary activity during the war crisis in order that there may be a world Christian program capable of serving now and in the days of rehabilitation.

Outlook Pamphlets

Pamphlets on five different areas of Latin America are valuable for detailed information and for inspiration. "Outlook in Mexico" and "Outlook in the West Indies" are particularly valuable in connection with studies of Baptist fields. However each of the five pamphlets will be credited as a book in Section I of the National Missionary Reading Program.

An Open Letter to America's Armed Forces

Some people are giving much time and thought to consideration of the kind of world they hope to have after the war. The government has established a department to prepare for activity after the cessation of hostilities. None has more right to say what they hope to find in the world which they have striven to serve than those in the military forces. They know the type of place to which they care to return, whether it may become a reality or not. At the present time there are moments when their activity is at a minimum and when their thoughts are projected to that future.

The letter given below was suggested by Dr. Frank C. Laubach, exponent of world literacy, who is now travelling in South America. The ideas incorporated in this letter have been provided by many denominational and interdenominational leaders of national and international groups. It is hoped that people in the home churches will see that a letter of such a nature as the one presented here shall be sent to relatives and friends in order that those who have the least opportunity to be articulate may send word of the aims which they have for a post-war world.

TO EVERY MAN IN THE SERVICE:

You, if anybody, ought to share in planning for the post-war world. Your place among the armed forces gives you a sounding board which intensifies every word you may utter, for the sympathy, hope, and prayers of your friends center in you. If two or three

millions of you men write your highest vision, the total influence upon this nation will be great beyond calculation, for many of the best minds in our nation are now in the Army and Navy.

This is why you are asked to write 11 letters, one letter a week, each time to a different person back home, parent, pastor, teacher, pal, neighbor, telling them what you expect of them, of our country and of the world. Then on the 12th week, please write to the President of the United States, giving him your vision of the world that you would consider worthy of the price you and others in the armed forces are paying.

You will doubtless want to do much careful thinking and talk this through

with your chaplain and with many other men before you will feel able to make your best contribution. Every idea will receive careful consideration by those now trying to make the blueprints for a better world. The letter you write to the President will be available for examination by journalists. Many of the best may be printed. The war will not be won until the peace is won. Through these letters you can help to win both the war and the peace.

**Bible
Book-of-the-Month
PROVERBS
For January**

ROYAL AMBASSADORS

New Boys' Camp At Swan Lake, S. D.

This was our first summer in our new camp at Swan Lake, and did we enjoy it! We have a wonderful layout for our camp, and the building program went over far better than we had dared to hope. We have now on the grounds a splendid 40 x 60 dining room which we also use temporarily for assembly hall. It has a kitchen 24 x 24 added to the one side and a 10 x 24 addition added to the other side for a plat-

form. We have 14 cabins and a 9-room building in which we can accommodate more than 150 people. The addition of greatest interest to our camp this year was the chapel car donated by the Publication Society. We do feel that it adds a great deal to our camp usefulness and interest.

Our camp is new and just getting on its way. This summer four Baptist and one Luthern groups used it, each for a week, beside many groups which have come just for a

day or so. Next summer it will probably be in use from June first to September first, and maybe longer. It is the only camp of its kind in this part of South Dakota.

Last summer we had a splendid boys' camp, with 60 boys, the first real boys' camp on our new camping grounds. Our teaching staff consisted of six pastors, a registered nurse and our missionary. The regular courses in Bible study, character study and missionary hero stories were taught to each of the three year groups. The boys and faculty, together, did enjoy our missionary, Rev. S. S. Feldmann, very much. The spirit in the camp was on a very high level. There were 15 decisions for Christ. We are looking forward to a larger camp for next year.—*Rev. John Jensen, High Counselor for South Dakota.*

The Church Must Not Scrap Its Boy Power

If ever there was a day in which the Christian Church *must not* scrap its boy power it is *now*. With Baptists committed and geared to a program of "advance" in church and school, it is also time for the local church to give serious consideration to captivating the power of youth. In day school and civic life, boy power and girl power is being



The Chapel Car Emmanuel being towed by truck to the Swan Lake Boys' Camp

harnessed by the appeal of a community war emergency effort. What a glorious opportunity the church has to catch the imagination of teen-age boys in the heroics of real Christian living in days like these. The marvelous heritage of missions and the recognized heroism of missionaries in foreign fields today, and the place they are taking in the making of history is a challenge to the spirit of youth. The Royal Ambassador program can meet the

emergency of the day in harnessing boy power to the life of the church. An American soldier in the Solomons writing home to his pastor said that they had found two kinds of natives out there—Christian natives and just natives. The first could be trusted and respected but the others could not. Unknowingly that soldier lad had expressed his faith in the missionary program of the Christian church.—*Leland W. Kingman.*

WORLD WIDE GUILD

Dear Girls of the Guild:

Flags are being flown and saluted with great spirit these days. Deep in the hearts of Christians is the realization that in all that the Christian flag stands for lies the hope of the world. That other Christian young people are thinking about this is shown by this picture and message which came from the Secretary of Young Woman's Work in the Southern Baptist Convention, Miss Juliette Mather:

"There's a royal banner given for display,

"Tis the banner of the King:

As an ensign fair we lift it up today
While as ransomed ones we sing.

"Marching on, marching on

For Christ count everything but loss!

And to crown Him King, toil and sing
'Neath the banner of the cross!"

"We of the Southern Baptist Convention's missionary organization are happy that your secretary, Miss Elsie Kappen, noticed the cover of the October number of our magazine, *The Window of Y. W. A.*, and wanted to reproduce it in MISSIONS. (See picture on page 54.) Girls in the picture are from several countries; one is a native of Argentina, the others are missionary-daughters, so here stand repre-

sentatives of Africa, South America, China, and the United States of America, lifting the 'Banner of the cross.' How glorious to anticipate that day when peace shall come in the heart of all mankind, and across national, class and racial barriers, all the world's young womanhood will join hands around the sign of the world's Savior! To that we want to dedicate our prayers, our efforts, and our lives."

Does your church have a Christian flag? If not, wouldn't it be a particularly fine thing for your Chapter to present one to the church? Of course, you will present it with a ceremony which emphasizes its meaning; that it claims our supreme loyalty, that it unites people of all nations, classes and races in one brotherhood, that it represents the message of Christ to be shared with all the world. Your Guild packets will be helpful.

Why not also present to the church a service flag showing with small crosses the missionaries that have gone to home and foreign fields, or full time Christian service, from your church and your state? These service men and women are building the Kingdom that has no end, and in the name of the Christ we will help set up His banner.

Your Flag and My Flag

Your flag and my flag
And oh, how much it holds
Of His love and our love
For sad and prisoned souls.
Blood-dyed and cross-crowned,
Oh what a kingly price!
Love-lit and star-gemmed
By living sacrifice.
In this flag as no flag
True freedom is unfurled,
It is His cause and our cause
To light a darkened world.

Your girls and my girls
And how they stand today,
In our land and all lands,
Yes, half a world away.
Open minds and blessed lips
Glad messages prepare,
Our hearts link their hands
As allegiance true we swear.
Here's a king's call, a world call,
A call to you and me,
To give all and live all
To make the whole world free.

Sincerely yours,

A Call Answered

In the reconstruction days that lie ahead, a call will rise from the ruins of many lands, a call to carry the banner, to declare a message of hope and to live a life of service. There will be Guild girls who will answer it as this missionary has done.

Dr. Dorothea Witt, an outstanding medical missionary to the Belgian Congo, is the daughter of missionaries who were in Costa Rica under the Southern Board. It has been said of her that her spiritual life is like a clear, soft light that will never go out. She wrote the following poem when only 15 years old:

Oh, Africa, I hear thy call
And offer thee my all in all,
If only He shall sanction it,
Shall guide me there and make me fit.
Oh, Africa, I hear thy call.

Oh, Africa, I hear thy cry
And I will answer by and by,
When I have learned to love thee more
And God has opened wide the door.
Oh, Africa, I hear thy cry.

Oh, Africa, I hear thy groan
And when a few more years have flown,
I'll offer thee myself to be
A messenger of light to thee.
Oh, Africa, I hear thy groan.

Oh, Africa, I hear thy call,
And at His feet I lay my all
For Him to keep, till all that's incom-
plete
Has grown, and for His use is meet.
Then, Africa, I'll answer to thy call.

Our Fellowship Program

The Fellowship program is your program too, as you see by the objectives in **GUILD GOALS**. Some things you can do as Guild girls, some things you can encourage and sponsor.

Group Bible study is one thing which is stressed under *Grow in Personal Christian Living*. Are all the girls of your Chapter enrolled in and regularly attending a class in your Church School? If not, get busy on a plan to make the Sunday school hour the Bible study time for your Chapter. This is just as much a part of your Guild program in the Fellowship as anything else you may do.

The specific mission study project for the whole youth group is "Observe Denominational Month." February is the month suggested. In that month young people will concentrate on learning about the service of Northern Baptists round the world.

In the pamphlet, "Serve Through Missionary World Outreach" (in the *Adventure Packet*), suggestions are given for working out this project. Why not look over that pamphlet carefully and be ready to help make this denominational month a *real success*.

Worship services in the Sunday school hour, Sunday evening young people's meetings, social times, can

all be utilized. Talks, games, quizzes, dramatics, programs, exhibits, literature, scrapbooks are some of the ways to bring out the work done by various Baptist organizations, or to lift up certain phases of work such as home missions, foreign missions, State Convention and City Mission work, Christian Education, etc.

Your encouragement and help are needed. On an interesting project of Mission study like this Guild girls should be especially active.

Help Others to Become Christians. This is the activity which will be emphasized in January in the Baptist Youth Fellowship program.

Of course, one thing you will do is to try to enlist young people whom you know in your church youth program. Many young peo-

ple you meet at school or at work are not related to any church at all. Perhaps they do not know what good times can be had by a group of church young people doing worthwhile things together. Why not tell them? It can make a lot of difference in their lives if you do. Young people can reach young people better than anyone else.

Suppose you talk over with some of the girls you know the things you are doing in your youth group. Invite them to your Guild Chapter meeting and other youth affairs. Offer to call for them and introduce them to your friends. Show them some of the interesting books and materials. Your own enthusiasm will catch fire.

Let's see what the Guild group can do in enlisting other girls in



MISSIONS •

Page 55



World Wide Guild girls of Palma Soriano, Mexico

January. Why not set a goal of doubling your group, each girl bringing another? Sincere interest in others, sharing the things which have meant much to you, is the true missionary spirit at work.

Friends in Latin America

Here is a group of Guild friends in Cuba. They are girls in the Chapter of Palma Soriano. The Guild Secretary of Cuba is our missionary, Miss Elizabeth Allport. We have 13 Chapters in Cuba. Each year they contribute to the Guild Love Gift and last year they made their gift to the World Emergency Fund, too. Their Guild House Party was a great success. Somehow these girls seem very close to us these days. As we study Latin America they will seem closer still and we will know them better.

Wouldn't you like to correspond with girls in the Latin American countries where we have missionaries? Following are the addresses of missionaries who can put you in touch with them. Let's strengthen our Christian ties in Latin America.

Mexico: Miss Rena Button, Colegio Howard, 5 a Avenida Poniente 1301, Pueblo, Pueblo, Mexico.

Puerto Rico: Miss Laura Fish, Box 562, Rio Piedras, Puerto Rico. Miss Ruth Maldonado, Box 215, Caguas, Puerto Rico.

El Salvador: Miss Estoy Reddin, Colegio Bautista, Santa Ana, El Salvador, C. A.

Nicaragua: Mrs. Courtney Rudd Bixby, Colegio Bautista, Managua, Nicaragua, C. A.

Cuba: Miss Elizabeth M. Allport, Apartado 145, Guantánamo, Cuba. *Haiti:* Miss Edith Robinson, Cap Haitien, Haiti.

Children's World Crusade

Dear Boys and Girls:

Do you know the story of the little prince who was born on the first day of January? All the lords and ladies of his father's kingdom came to bring the little boy a gift on his seventh birthday. Each gift was more beautiful than the preceding one. Some brought gold, silver, precious jewels; others brought silk robes, embroidered and expensive

toys. All the gifts had been given except one from a beautiful fair-haired princess. As she brought her gift to the little prince, it seemed to be twelve small boxes, each wrapped in a different kind of paper. One was wrapped in white paper and had the words "Happy New Year" written on it; another in white paper sprinkled with red hearts; still another wrapped in

green paper with shamrocks for a design; and so for each month there was a box tied with paper and ribbon that makes you think of that month.

As the first box was untied everyone gasped as they saw a sparkling clear glass box. The princess explained that the young prince was to put the days of the month into the box. If his day was a sunny one filled with being kind and helpful, the glass box would continue to sparkle. If, however, he was cross and unkind the box would be dark and gloomy.

Now the little prince was very selfish, so his first box was dull and gloomy for his cross days were more than his bright sunny ones. As he went through the year opening each new box on the first day of the month, the filled box was a little brighter until the end of September when he had put the last day into the box it was as sparkling bright as the brightest sunshine could make it. The little prince had won! He was kind and helpful every day and so each day was a bright one.

By the end of the year, the little prince asked for a whole new set of boxes, for the next twelve he wanted all to be bright and sunny.

As we start a new year wouldn't it be fun to ask ourselves what kind of days we would have to put into the glass box? Are we always helpful to our families and kind to our playmates? In these months when so many are going into strange neighborhoods we have a wonderful opportunity to welcome strangers into our homes and our churches and our schools. Have you invited one new boy or girl to play with you and your friends this week? Such kindness and thoughtfulness will make your days bright and sunny. Try to make one new friend this month. Will you write and tell me about it?

Your friend,
Florence Stansbury.

Service Activities for Children

In these days when shipping is so perilous, we shall have to concentrate our White Cross activities on our homeland fields. Wherever there is work with children there is need for the things all children like, such as:

1. Handkerchiefs, towels, washcloths, marble bags filled with marbles.
2. Toys: dolls, balls, jacks, jumping ropes.
3. Children's books and magazines; Sunday school papers that have been used but are in good condition might be collected and sent to a missionary.
4. Pictures cut from magazines. Send unmounted pictures for scrapbooks.
5. Toys and games children can make and send to another group of children.

FOR JUNIOR CHILDREN

Birds: Gourds. Select gourds of unusual size and shape. Use paint or lacquer to indicate usual bird features. Use pipe cleaner for legs.

Marionettes and Puppets: Small dolls made of cloth stuffed with straw. Attach strings to head, legs and arms to facilitate movement. Dress in character and use in miniature stage productions.

Ring Toss: Piece of wood 8" square and $\frac{1}{2}$ " thick. Round stick $\frac{1}{2}$ " in diameter, 7" long. Fasten round stick vertically into exact center of square. Paint any desired color. Secure four wood hoops (embroidery hoops may be used) or heavy rope circles five inches in diameter.

Anagrams: Cut 145 1" squares from heavy paper. Print letter on each square, eight of each vowel and five of each consonant. Put into attractive box.

FOR PRIMARY CHILDREN

Animals: Usually made of clay in such forms as pigs, donkeys, chickens. Allow to dry, then shellac and paint on features.

Dolls: Rag dolls stuffed with straw, usually 12"-14" high, dressed in the costumes of different regions.

Rattles: Select small gourds shaped like a rattle. Scour until clean. Dry in

hot sun until seeds inside are loose. Tie pretty colored ribbon through small end.

Jigsaw Puzzles: Cut picture from magazine. Choose colorful children's picture. Paste on heavy cardboard. Cut picture into irregular pieces, not too small, especially if going to kindergarten or primary age group. Put pieces into bright envelope or box.

Mickey Mouse: Draw large Mickey Mouse on heavy wrapping paper. Make tails to pin on.

"God Is Love"

What better time could there be than now to use with the children our significant picture "God Is Love." Here eight children, who represent our friends around the

world, have all written, each in his own language, these familiar words.

There is so much propaganda of hate in all that children read and see, we Christian leaders need to seize every opportunity to show how God's love is greater than any color, or race, cutting across all lines, binding us all to one another through Himself.

One of our leaders told me the other day how successful she had been in helping the children in her group to overcome their unfriendly reactions to children of other nationalities by using this picture.

The group used this picture card as a basis for a study of other peo-





The Herald Band of the Crusade at Shelburne Falls, Mass.

ples. Each day the children discussed the home and family life of one child depicted in the picture. The leader sent in to our office for additional material for each nationality represented, finding out what particular types of mission work we were participating in and who the missionaries were serving us there. Each day the children brought an offering to be sent to the field about which they had been studying. At the close of the study each child received a card to take home to remind him of his friends around the world.

Herald Band—Shelburne Falls

One Sunday we met at the church for the specific purpose of organizing a Herald Band. Twelve members were enrolled and officers chosen at this first meeting. The officers were as follows: Louise Ladd, President; Esther Davenport, Vice-President; Jimmie Norwood, Secretary, and Althea Davenport, Treasurer.

We met once each week and had a wonderful time talking and studying about the many different

countries. The children chose the country to be studied and they brought stories and pictures about the people and their customs. The children were eager to do their part. I never had to coax or persuade them, they were always ready and willing to do what I asked of them. When our Band was organized we received in our material circular dime collectors. On each of these were pictures of children from every country. We studied these, one each week, until we went around the wheel. It was very interesting looking up pictures and facts about each one.

Each member brings an offering for missions every week. We have a nice sum to turn in when the time comes. I try to impress upon them the importance of giving to help these children of other lands to have Sunday schools and be permitted to learn of Christ as we do here in America.

Our attendance was very good. We averaged between six and ten at every meeting. We stopped our weekly meetings when school was out because some of us were going

away, but we have started again now and our plans are to do more and give more this year for the cause of missions. We closed our meetings in June with a picnic over in Buckland. Mr. and Mrs. Jesse Dunnell offered to take us over to the picnic ground. We spent a very enjoyable afternoon playing games, after which a picnic lunch was served.—*Mrs. H. G. Corbett.*

Juniors Study Kodiak

Many of our church people have been thinking that our children and young people were growing up without a knowledge of and interest in missionary work. With that problem in mind, we planned an intensive study of an individual mission for each department of our Vacation Church School, in 1942. We wanted the study to be intensive enough that the children would feel that they really knew the mission, and its workers, and the people it reaches. Handwork was introduced in the older classes to give the children the experience of working with the missionaries about whom they were studying.

The Junior Department studied Kodiak Baptist Children's Homes. The interest was aroused through the stories of Kodiak in the Keystone Primary First Year course and the material in "This Year at Kodiak." Articles in recent copies of Missions were also used. The girls embroidered pillowcases and dresser scarfs for Kodiak. The boys made ten-pins games out of broomsticks and ring-toss games out of orange crates. The boys, of their own accord, decided for which boy they were making the games.

Each class built a model of the Kodiak buildings. They used boxes covered with white wrapping paper, drawing on the windows and doors. The fourth grade used shoe boxes (cut to better proportions) and placed their model on a table.

(Continued on page 64)

MISSIONS CROSS WORD PUZZLE PAGE

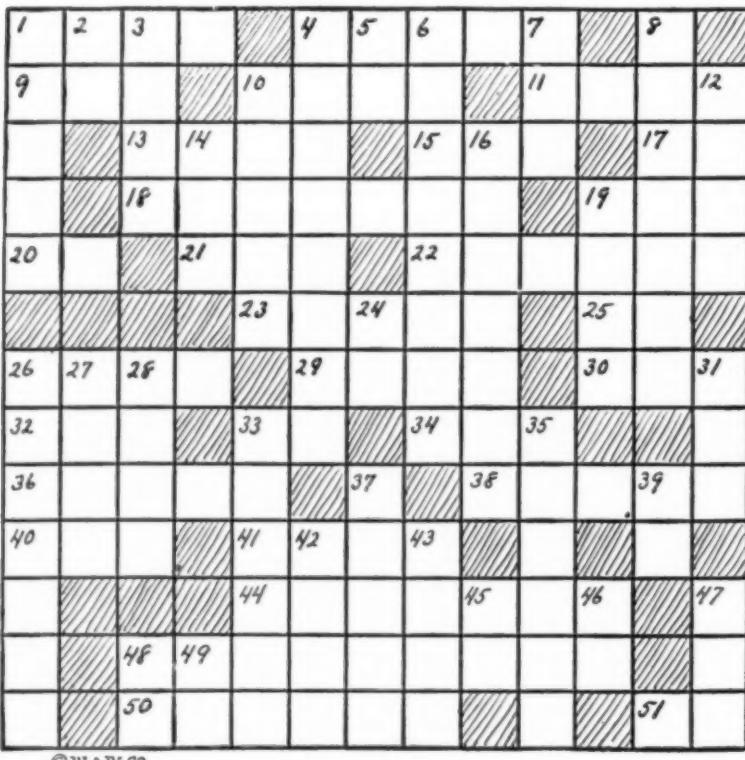
No. 65—The Presentation Across

1. To and upon.
4. "A . . . to lighten the Gentiles." Luke 2:32.
9. ". . . I was an hungred, and ye gave me meat." Matt. 25:35.
10. "heareth these sayings of . . . and doeth them." Matt. 7:24.
11. "Lord, that our . . . may be opened." Matt. 20:33.
13. Sacred East Indian tree.
15. Born.
17. Symbol for tellurium.
18. Jesus was brought to the temple by his . . .
19. Greek letter. 20. Second note.
21. "according to the . . . of Moses." Luke 2:22.
22. "and the glory of thy people . . ." Luke 2:32.
23. City in France. 25. . . Luke.
26. "For if ye love them which love you, what reward . . . ye." Matt. 5:46.

29. "not see death, before he had . . . the Lord's Christ." Luke 2:26.
30. "a sword shall pierce through . . . own soul also." Luke 2:35.
32. Compass point.
33. "and for a sign which shall . . . spoken against." Luke 2:34.
34. Soil Conservation Service.
36. "ye pay tithe of mint and . . . and cummin." Matt. 23:23.
38. Jesus received his name when he was . . . days old.
40. Large covered wagon.
41. The . . . of the Apostles.
44. "they returned into . . ." Luke 2:39.
48. "And all flesh shall see the . . . of God." Luke 3:6.
50. Molded curd of milk.
51. "which was . . . named of the angel." Luke 2:21.

Down

1. "to . . . a sacrifice." Luke 2:24.



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S	O	N	E	A	R	T	H	K
H	O	S	T	S	A	A	B	E
E	L		A	F	R	A	I	D
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H	A	I	P	E	A	C	E	A
E	D	E	A	L	T	S	I	G
R	E	I	O	D	A	L	V	G
D	A	N	D	L	A	N	G	E
S	G	O	O	D	W	I	L	
A	S	K	A	L	G	O	A	B
N	C	S	A	V	E	H	R	L
O	R	S	E	I	G	H	T	O
T	O	W	A	R	D	E	S	M
W	A	W	C	O				

NO. 3

Last Month's Puzzle

2. "I have not found so great faith, . . . , not in Israel." Luke 7:9.
3. "they set a . . . , they catch men." Jer. 5:26.
4. "gave thanks . . . unto the Lord." Luke 2:38.
5. "this child is set for the fall and rising again of many . . . Israel." Luke 2:34.
6. "For after all these things do the . . . seek." Matt. 6:32.
7. Golf mound.
8. "but . . . it on a candlestick." Luke 8:16.
10. Spiritual.
12. "the . . . of mine apostleship are ye in the Lord." I Cor. 9:2.
14. Salt. 16. Spiritual being.
19. "many shall come from the . . . and west." Matt. 8:11.
24. Southeast.
26. "the . . . were opened unto him." Matt. 3:16.
27. Prophetess who saw Christ in the temple.
28. "there is a . . . for the silver." Job 28:1.
31. "Do not ye . . . understand." Matt. 15:17.
33. Small hound.
35. . . . took Jesus in his arms.
37. Book of maps.
39. "And . . . came by the Spirit into the temple." Luke 2:27.
42. "It was a . . . , and a stone lay upon it." John 11:38.

MISSIONS •

43. Location.
 45. Chinese measure.
 46. Half an em.
 47. "A pair of turtledoves or . . . young pigeons." Luke 2:24.
 48. South Carolina.
 49. "Then said I, . . . Lord God!" Jer.1:6.

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THE OPEN FORUM OF METHODS

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FAITH

In the scriptures

At the opening meeting of the Woman's Mission Society of Lily Creek Baptist Church, near Alexandria, Indiana, the installation of the new officers was followed by an inspirational address on FAITH. The speaker, Mrs. W. Smith, outlined the "Twelve Steps in the Life of Faith" as follows:

THE WORD OF FAITH (*Romans 10:8*) is to be preached in THE SPIRIT OF FAITH (*2 Corinthians 4:13*) and heard with THE HEARING OF FAITH (*Galatians 3:2*), to be followed by THE OBEDIENCE OF FAITH (*Romans 16:26*); this is rewarded by THE RIGHTEOUSNESS OF FAITH (*Romans 4:13*), thus bringing one into THE HOUSEHOLD OF FAITH (*Galatians 6:10*) to enjoy THE JOY OF FAITH (*Philippians 1:25*), and to work THE WORK OF FAITH (*1 Thessalonians 1:3*), to pray THE PRAYER OF FAITH (*James 5:15*), to put on THE BREASTPLATE OF FAITH (*1 Thessalonians 5:8*) and to use THE SHIELD OF FAITH (*Ephesians 6:16*) in fighting THE GOOD FIGHT OF FAITH (*1 Timothy 6:12*)

White Cross Dedication Service

By LUDWINA M. BOTSFORD

AS A PART of its regular worship service, the First Baptist Church of Ithaca, N. Y., annually schedules a dedication of White Cross gifts. The gifts are arranged on the chancel steps.

The dedication service interests and inspires the congregation, bringing before the whole church a practical and very real part in the missionary program. The chairman makes a brief statement, not more than five minutes, calling attention to the names and locations of the overland and overseas missionaries, and presents the gifts on behalf of the women of the church. Not all the work can be shown for many supplies are

shipped earlier in the year. The climax is the prayer of dedication by Pastor Boutwell, whose splendid co-operation is largely responsible for the amount and scope of the work done by our church. During the 12 years that it has been my

happy privilege to be the chairman of White Cross in our church, our benevolence budget has included \$75 for the purchase of materials and to pay transportation charges. Our Women's Union contributes \$50, and our Philathea Class \$40. There are also individual gifts of money and materials. The work is done by the women meeting for an all day session. Work is prepared at the church each month, and given out to be done at the monthly chapter group meetings.

A New Idea From California

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This label on the "publications page" of their year book serves to remind the members of the Woman's Society of Calvary Baptist Church, Pasadena, of keeping their subscriptions in force.

Idaho Women Cooperate in Pension Crusade

Idaho Baptist women at their recent Annual Meeting voted unanimously to cooperate in the crusade to secure for every Baptist minister and his wife protection



White Cross supplies dedicated at Ithaca, N. Y.

in the Retiring Pension Fund. They went further than that because they voted to help provide the church's share of pension dues. This action was taken in response to an appeal made by Mrs. W. J. Agee, retiring President of the Idaho women. Mrs. Agee, with her husband, Rev. W. J. Agee, came to Idaho from Kentucky 38 years ago. From those pioneer days she has seen Baptist work grow until today the Idaho Convention is one of the strong Conventions in the West. No other woman in Idaho has had so influential a part in the development of women's work. She is greatly loved, honored and respected.—W. A. Shanks.



Mrs. W. J. Agee, retiring President of Idaho Baptist Women

THE CONFERENCE TABLE EVERY WOMAN SERVING THROUGH HER CHURCH

Gift Boxes

By BLANCHE DEEMS

GIFT BOX offerings are not new to Northern Baptist women. Each state has a suggested goal to reach, which the women raise by a sacrificial Love Gift, over and above the amount given through their church envelopes. These Love Gifts count on the missionary offering of the church, and are used to sustain the work already established. "Budgets, quotas and goals" are such impersonal things, and I wonder if giving to "budgets" accounts for the decrease in our Love Gift offering last year? We did not reach our goal, you know!

Let us forget "budgets" for a while, and think in terms of personalities and projects; lest we lose sight of those things to which we are really giving our offering.

Up in the northernmost outpost of our country, Alaska, on Kodiak and Spruce Islands, we have established Christian homes for children

who would never otherwise know what a real home is. The ministrations of the "mothers" of these homes are not limited to their "children," but whenever and wherever there is a real need they recognize it and try and meet it. Since the large military base was opened in Kodiak by the United States, many soldiers and sailors, who would otherwise be very lonely, have been invited to dinner at the children's homes. They in turn have helped entertain the children, and taken part in the

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service at the Baptist church there. Your Love Gift helps to keep these children's homes open, and makes possible this larger service to men, who very often are homesick and lonely.

Scattered far across this country of ours are Christian Centers where people of many races and tongues find loving help and advice, when, bewildered by the customs of a new land, they seek comfort and council. Where little children find a decent place for play—young folk find wholesome recreation, and learn Christian principles for guiding them through life. In 67 such centers, we are keeping, with our Love Gift offering, young men and women who cheerfully and tirelessly aid those in our crowded cosmopolitan and industrial cities.

It keeps schools open in El Salvador, Central America. One in Santa Ana where Ruth Carr and Estoy Reddin are bringing Christ into the lives of many young people as they teach them the three Rs. Another in San Salvador where Evalena McCutcheon carries on so devotedly and effectively and includes Christianity in her curriculum. In a recent survey of hospitals in Central America made by the U. S. Government, the Evelyn Briggs Cranska Memorial Hospital at Managua, Nicaragua, was considered the best in the area. This is our hospital, and our Gift Box offering helps to keep it open.

Christian service is not confined to our own country and hemisphere but, true to the last command of Jesus, has gone unto the uttermost parts of the earth. Our Love Gifts have helped send Emma Brodbeck and Ada Nelson into West China, to minister to girls in a school there and to spread the gospel of Jesus Christ in what was once the "remote" area of China, but is fast becoming the center of a new China. Many of our missionaries went into this area before the ad-

MISSIONS •

vance of the enemy. Mission schools and colleges moved their equipment, faculty and students; Bible women moved along with the refugees as they fled from the approaching enemy. Doctors and nurses trained in mission hospitals trekked into this vast section of China to continue their ministry there. These, all trained with the money sent from us, are carrying on, but they need our offerings. The challenge of West China is without parallel.

Baptist mission work first started in Burma, but the Christian message is universal, and for all peoples; so it did not remain there, but filtered into China, and from there crossed seas, climbed mountains and went into South India and built the Coles Memorial High School at Kurnool; into Nellore and built high schools there, and the hospital for women and children where Dr. Lena English and Dr. Elsie Morris are bringing healing to sick bodies, and where Annie Magilton brought the comforting touch of a nurse for so many years. It has opened a woman's Bible School there, and is opening little churches as groups of converts need a place to worship the true and living God. It has not remained in India, but through the gifts of money that have poured in from Christian people, it has spread into Assam, Bengal-Orissa, and over into Africa, where those, many of whom we know personally, are bringing the more abundant life to many thousands. Healing their bodies; enriching their minds; and telling them of the love of God as manifested in Christ.

This brief survey will show you how we can think in terms of service and living personalities, rather than in "just a budget." Won't you, as you slip your Love Gift into your box day by day, say to yourself, "This is for the hospital in Sona Bata, Belgian Congo,

Africa, where Dr. and Mrs. Howard Freas are working"—and pray that God may lead them constantly. Or—"This is for the Ital-

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ian Christian Center in Newark, N. J., to help Mildred Spicer as she ministers in the name of Christ to our Italian brothers there," and pray that God may be her constant companion. There are many other persons and projects that I'm sure you know.

On our Gift Boxes there is a cross—the symbol of the greatest love and sacrifice the world has ever known. We are being called upon to give up a few luxuries in this country (and will probably be asked to give up more), and there is some complaining. How can we, who have so much in America, be so unwilling to make a small sacrifice? Our men in the armed forces are making a sacrifice greater than

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Woman's American Baptist Foreign Mission Society

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ours; women and children are doing without the very essentials of life; can we withhold a part of the abundance with which we have been blessed?

As we keep our Gift Boxes ever before us, may that cross inspire us to sacrificially pour out our love in gifts, to help those of our family—the family of the Living God, scattered throughout the wide world. The needs are greater than EVER before; let us as Baptist women measure up to the challenge of Christian service the whole world around.

WOMEN OVER THE SEAS

(Continued from page 47)

Winning Patients to Christ

A woman came to the Kityang hospital because of a tumor. A Christian neighbor had suggested this course, but her family were opposed to any contact with the Christian institution, even for medical care, lest her religion be contaminated. The patient, knowing her own con-

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dition, was anxious for treatment, and finally her own decision carried. While at the hospital she heard much of Christ, His life, how He could help people in all sorts of situations, and she appreciated the kindness shown her. She was happy in a complete cure; also she realized that no attempt had been made to force her to accept the new religion. She went home with this witness. Soon she was attending church regularly and before long she decided to accept Christ as her own Savior. She found that He could give her patience and strength.

Another case shows that the influence of the missionary doctor counts for more than is sometimes realized. A mother brought her young child in a late stage of a serious illness to the hospital. The child died the next day. A year or so later they learned that the woman had become an earnest Christian because of the words of sympathy and explanation at the time of the death of her child.

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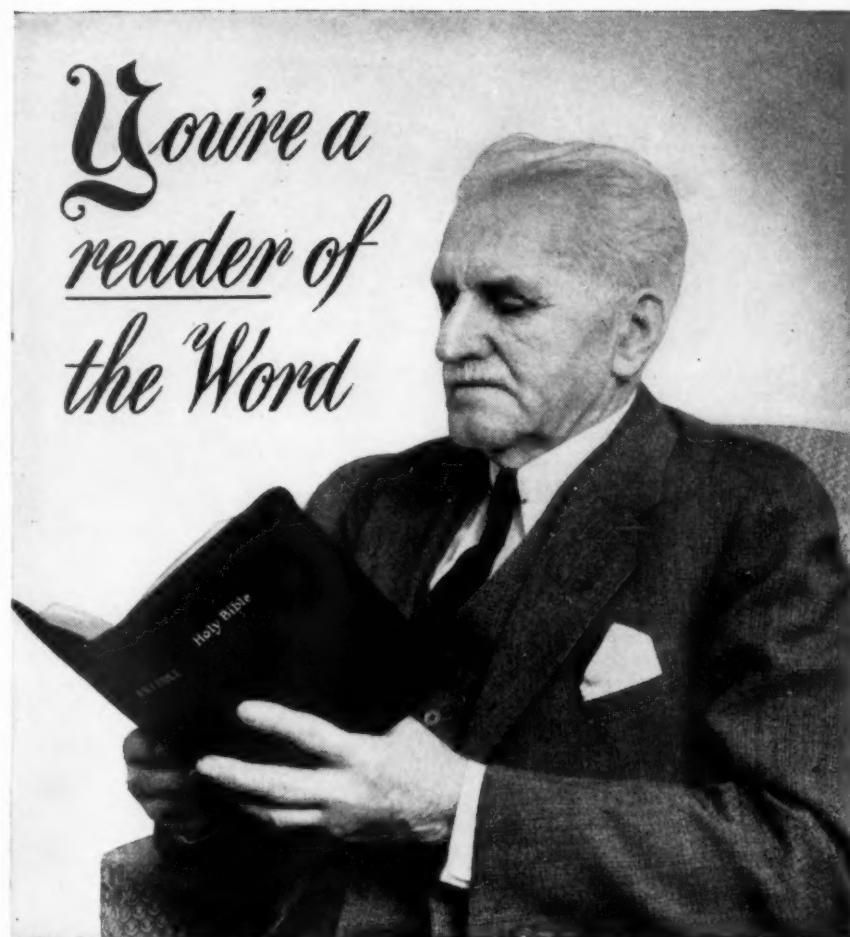
BOOK REVIEWS

(Continued from page 37)

After the Resurrection—What? by L. R. SCARBOROUGH, former President of the Southern Baptist Conventions, offers 13 sermons on the subject suggested by the title. (Zondervan; 120 pages; \$1.)

◎ ◎ ◎

Fifty Fruitful Years by P. E. BURROUGHS, tells the amazing story of God's providence and grace in the life of the Sunday School Board of the Southern Baptist Convention. From the day when, in 1891, the Southern Baptists, meeting in Birmingham, authorized the creation of a new Sunday School Board this educational enterprise has wrought mightily for God and humanity. Through able personalities, field secretaries, literature, organized college student work, adequate building facilities, and rich endeavor, the society has ministered to thousands of people and churches. The reading of this record should widen one's horizon, give fresh realization of the possibilities of Christian nurture and education, and encourage him to go on exploring on new spiritual frontiers. (Broadman Press; 333 pages; \$1.00.)



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Books Received

American Unity and Asia, by PEARL S. BUCK, John Day Co., 140 pages, \$1.50.

Man of the Hour, by WINIFRED KIRKLAND, Macmillan, 171 pages, \$1.75.

Strength for Service to God and Country, Abingdon-Cokesbury, \$1.75.

Altars Under the Sky, by DOROTHY W. PEASE, Abingdon-Cokesbury, 159 pages, \$1.

Your Child's Religion, by MILDRED AND FRANK EAKIN, Macmillan, 169 pages, \$1.75.

Where Are the People, by SIDNEY W. POWELL, Abingdon-Cokesbury, 223 pages, \$1.75.

A Primer for Teachers, by MARGARET SLATTERY, Harper and Brothers, 141 pages, \$1.25.

Snowden's Sunday School Lessons, by EARL L. DOUGLASS, Macmillan, 388 pages, \$1.50.

CHILDREN'S WORLD CRUSADE

(Continued from page 57)

The fifth grade used large packing boxes and built their model on the floor. They drew a mountain scene behind the houses. The sixth grade were impressed by the power house and wired their buildings with thread. Children came gladly to work extra time on their models.

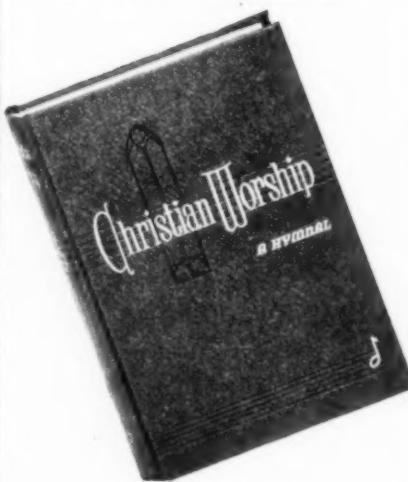
The children were very interested in their mission study. Through home conversation, parents were interested. Questions were brought to the teachers by the parents concerning these missions. While the giving of money is not the important goal it is an excellent indication of interest. A daily offering for missions is part of our program. The largest total offering for missions in previous years had

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been \$6.00. No special drive for money was made this year, except the frequent mention that the offering was going to the mission studied by that department. The total offering was nearly \$20—a fine indication of interest.—Marie Leota Stoddard, Pueblo, Colo.

Death of Thra San Ba

A tragic loss to Christian forces is the death of Thra San Ba, at the age of 49, able Karen leader, who was killed by a Japanese bomb at Bassein, Burma. The date is uncertain, but it was probably late in February 1942. He held a position of high responsibility among his people and the Christian groups of Burma. In 1928 he served as delegate to the Jerusalem Conference of the International Missionary Council. He was graduated from Judson College in 1917 where he was regarded as one of its most brilliant students. For two years he taught at the Ko Tha Byu School, Bassein, and then came to America to study at the Newton Theological Institution where he maintained a high reputation for scholarship. He returned to Burma to accept appointment as professor at the Karen Theological Seminary, Insein, and at Judson College. While there he was called back to his home town, Bassein, to take over the ever increasingly responsible tasks previously held by missionaries. First he was Principal of the Nichols Sgaw Karen High School, and then Superintendent of the great Bassein Sgaw Karen Mission with its cooperatives, its schools and its 175 churches. A friend beloved by thousands and a great Christian leader has been lost, an innocent victim of Japanese aggression.

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